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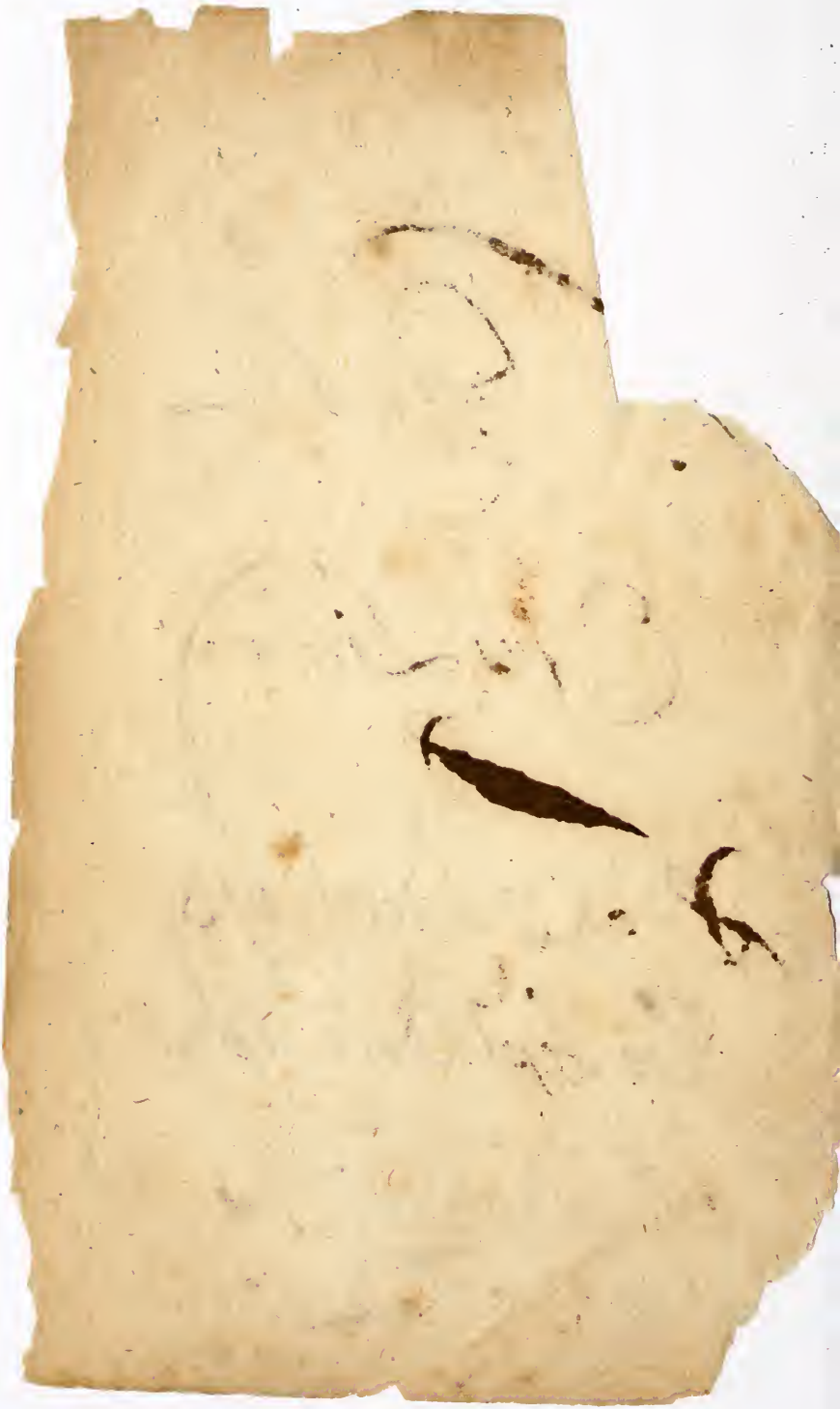

Vindiciæ Veritatis:

OR, AN

Occasional Defence

OF THE

Principles and Practices

OF THE

People called *QUAKERS.*

IN

ANSWER to a TREATISE

OF

JOHN STILLINGFLEET's,

MIS-CALLED,

Seasonable Advice concerning Quakerism, &c.

By **Daniel Phillips**, M. D.

Blessed are ye, when Men shall Revile you, and Persecute you, and say all manner of Evil against you falsely for my sake, Mat. 5. 11.

Audi & alteram partem.

Non multum Disputandum, nuda enim Veritas seipsam validissime tutatur, & probè intellecta, genuina sua luce tenebras omnes dispellit. Rob. Leighton Archep. Glasc. *Prælect Theol. & Paræneſ.* p. 199.

London, Printed and Sold by **T. Sowle**, in *White-Hart-Court* in *Gracious-street*, 1703.

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THE

PREFACE.

I Had hoped, Reader, that *Time*, *Vertue* and *Charity* would have created such an Underſtanding of us, in and with our Adverſaries, as might have long ſince *put an End to a Peeviſh and Perſecuting Temper* againſt us.

But alas! So it is, that ſince the *Law* hath reſtrained their Fury from Fines and Goals, ſome buſie and forward *Prieſts* have (to recommend themſelves perhaps for greater Preferments) conſpired to *load* us with many *Calumnies*, and by that means endeavoured to ſtir up and engage our Neighbours and Magiſtrates againſt us: But God, that hath hitherto helped us, and maugre all their fierce Anger and Enmity, will ſtill continue, we humbly hope and pray, to defend us againſt all their Attempts; and in the End (as he hath already begun to do, ſince this laſt Effort) not only *Clear* our Innocency, eſpecially to the *Moderate Enquirer*, but

Augment our Reputation amongst the People; the *lessening* of which was, no doubt, a main part of their Design.

Among these, (tho' somewhat out of Time) as an *Epitomy* of the rest, or a *Postscript* at best, one *John Stillingfleet*, a *Lincolnshire Minister*, (and I am sorry I cannot say one of the most Ingenuous of them) has set himself to work against us: But much of his Undertaking is meer *Repetition*; as indeed are most of the *modern* Insults made upon us, which have been by us divers times already Answered, and that long ago: An Unfairness to be both *reprov'd* and *slighted* in an Adversary.

But he will perhaps say, *That he hath brought some fresh Materials, and does not Borrow all.* 'Tis true: But 'tis as true too, that they are *Frivolous*; and as disingenuously handled, as the rest of his Predecessors have done: Having *Violated* all the Laws of Controversie, as if we were of those Creatures of Prey, to whom none were to be observed. Which is abundantly manifested by the Ingenious Author of the following Treatise, and who hath shewn much Temper and Exactness in the performing of it.

Some of the *Unfair* and *Unreasonable* Methods generally taken by our Enemies, of

of which we have so justly and often Complain'd, and wherein *J. S.* has not been a little Tardy, is as followeth:

1. *I must not give my own Sense of my own Words*; which is certainly one of the hardest Cases in the World; never deny'd to any Man by those that desire and deserve to be thought *Reasonable*: But it seems *Their* Exposition must be made *Mine*, to *support* their Charges, and *palliate* their Envy against me. Whereas nothing can, in common Sense, or with Truth, be called any Man's Faith, that he *solemnly denies* to be his Faith; but rather one of *their making* that impose it upon him. This is our sad Case, with respect to the Dealings of our Adversaries.

2. But Secondly, A Man's own Writings *shall not be suffer'd* to speak for themselves. The Briefer or Obscurer Passages must not be allow'd to be interpreted, *by those more Plain and Conspicuous*, but by the Exposition of a *declared Enemy*.

Now tho' every Man is a Judge of another Man's Words, when they are *full* and *plain*; yet no Man in Justice ought to be *definitive* on a Charge, before the Person, whose Words they are, is heard

to his own Senſe or Meaning by them, when their Obſcurity is objected againſt. In this Caſe alſo we are Vilely Treated. Nor have I eſcaped this Uſage from this Adverſary, to whom the following Diſcourſe is an Anſwer, and that in a tender Point, and Caſe of Importance, as I ſhall obſerve by the by.

3. Where things of Leſſer Moment are ſpoken of by us in a way of *Compariſon only* with Greater, as between *Chriſt* and the *Scriptures*, or *Water-Baptiſm* and the *Spirit's Baptiſm*, &c. they make us to *ſlight* the Leſſer *in themſelves*; not taking a Juſt Notice of the Occaſion of ſo Writing, to wit, the *Inequality* of their Weight by the Compariſon. Whereas, when we have occaſion to Treat of thoſe things upon their own Bottom, we yield them the Honour and Reſpect due to them.

4. Where things are only Tranſiently mention'd, being not the Subject-Matter, that in other places are diſtinctly and amply Treated upon, perhaps not Three Pages off, they ſhall *Wave* the Clearer and Fuller Paſſages, and *Dwell* on the more Imperfect or Obſcure Expreſſions; to *Abuſe* the Author, and *Credit* their Inſinuations againſt him, and the People he adheres to.

5. *Drop-*

5. *Dropping of Explanatory Words* in the beginning, middle, or end of the very same Sentence or Paragraph, lest we should appear *nearer a-kin* to Soundness, or Orthodox Doctrine, (tho' the Sense be otherwise tolerably, if not conspicuously expresst) than stands with their design of Misrendring of us to their Readers.

6. The next is *Adding* of Words, to wring or bend a Passage (perhaps somewhat shortly expresst) to the Sense they would have it bear; lest their Imputations should *fail of Credit* with the People. Which Supplemental way, being the meer Invention and Strains of Prejudice, has deservedly merited the Odious Term of *Forgery:* And 'tis with some, or all of these *unfair Practices*, the Generality of our Antagonists have treated us, and our Christian Profession; and thereby endeavoured to raise a dislike to us, and an aversion in the People to the *Truth* of God, which, he in his great Mercy, has given us the Knowledge and Experience of. But he has in great measure disappointed their Purposes.

I have, above most Men, felt the Effects of this unfair Dealing; and truly many of us have cause to say, with that Eminent Servant of the Lord, (*Psal.*56.5.)

Every Day they wreſt our *Words, all their Thoughts are againſt* us *for Evil.* But bleſſed be his great Name, we can alſo ſay, *The Lord is* our *Light and* our *Salvation, whom ſhall* we *fear? He is the Strength of* our *Life, of whom ſhall* we *be afraid?* Pſal. 27. The Lord fighteth for his poor People, *by his Spirit*, in the Hearts of their Enemies; ſo that many of them have ſtopp'd in their Carreer, and been conſtrained to acknowledge, *That God is amongſt us of a Truth.* Nor have I, with others, eſcaped the Laſh of *J. Stillingfleet*'s Pen in particular in this Treatiſe, to which the following is an *Anſwer*, and thither I muſt refer the Reader for my Vindication. I will not therefore anticipate the Reader, ſince the Defence made for me, as well as my many Friends, equally ill treated by him, is ſo well performed by the Author: Only thus much, That I can hardly comprehend how any Man, that deſires to be *Juſt*, and that had not *much rather*, we were in the *Wrong* than in the Right, (which muſt ſhew the worſt of Minds) could affirm, That I deny'd Jeſus Chriſt (who, I believe, laid down his Life without the Gates of *Jeruſalem* for the Sins of the World) *to be the Son of God*; becauſe I ſaid, That

the

the *Body*, or *Outward Person that Dy'd*, *could not* **properly** *be said to be the Son of God*, but rather the *Body* or *Outward Person* of the Son of God; taking and making the terms *Body*, and *Outward Person*, to be *Synonymous*, or the same thing. Which Distinction I was only led to make, because *T. Jenner*, against whom I writ, had laid down his Proposition too near the Doctrine of *L. Muggleton*, who asserts *God himself* to have *dyed*, as well as his *Body*; which the Scripture tells us, God had prepared of the *Seed of Abraham* for his Beloved Son to do his Will in; as the Scope of the place and Context, and particularly the *Confession* made by me to Jesus Christ *as the Son of God*, page 149. of the *Apology*, doth Expres's, as well as Import. And at this rate, what may not Men say of any Person, or Religious Perswasion, or Principles whatsoever? It was by the *same Methods* that the ancient Enemies of Christianity used to *pervert* the Right Way of the Lord, as *Celsus*, *Porphyry*, *Julian*, &c. And the same means were imploy'd by the Opposers of the Reformation, to defame it, and the Instruments thereof; as *Reinerius* and *Rubis Capitaneis*, against the *Waldenses*; the *Council of Constance*, against *John Hus* and *Jerom* of *Prague*; *Henry* the 8th,

Eckius

Eckius and *Priærias*, againſt *M. Luther*; and *Cardinal Perron*, &c. againſt *Calvin* and *Beza*; and *Harding*, *Stapleton*, *Fiſher*, &c. againſt our Engliſh and Firſt Proteſtants and Martyrs.

Let the Writings of any of the Members of any of the Churches of *England*, *Germany* and *France*, at the time of Reformation, be conſulted; and it will appear, that they made the ſame Complaint we do, of the Injuſtice, Partiality and Abuſe of their Adverſaries, in reference to their *Miſgiving* of their Principles, *Abuſing* of their Writings, and rendring them, not only Erroneous, but *Inconſiſtent with Government* too, that they might fire the Civil Magiſtrate upon them, as the *Jews* would have done the *Romans* upon the *Primitive Chriſtians*, as *Enemies to Cæſar*. Yet God, that never left his own Cauſe of *Light* and *Truth*, in any Age, (nor the Profeſſors thereof, till they left him) in the End crown'd it, through Faithful Witneſſes, above the Power of *Ignorance*, *Envy* and *Cruelty*; of which our Nation has been an Inconteſtable Proof. May a right Uſe be made of thoſe Unvaluable Mercies by all Ranks and Qualities therein, leſt the ſame Merciful and Good God, by the deep and manifold

manifold Provocations of the Inhabitants thereof, leave us to Inherit the miſerable Fruits of their own Evil Doings.

I confeſs I have but a Sorrowful Proſpect of the Iſſue of Things, while I ſee ſome *Prieſts* and *Levites*, not only *Galloping* by the *Wounded* and *Plunder'd* Man, without Senſe or Bowels, but Arming themſelves to *Tilt* at their quiet Neighbours in the Land; and further Wounding, inſtead of applying the Balm of Chriſtian Charity to heal them.

I heartily wiſh they were more concern'd for a *Common* and *National Vertue*, and that they would approve themſelves *Champions* againſt Sin, rather than againſt their Neighbours; and put ſome *Stop* and *Boundary*, by their Authority, to the *Floods of Wickedneſs* and *Profanation*, which every where flow through *Markets*, *Fairs*, *Publick Houſes* and *Places of Reſort*, and too much in the *Streets* and *High ways* alſo, to the great *Scandal* of Religion at large, and *Grief* of them that have the leaſt Fear towards Almighty God, and the Belief of the World to come: And indeed it is their Duty, and therefore ought to be their Care, becauſe they are very ſenſible to whoſe Communion or Church thoſe People belong.

O that Vertue was but once the Study and Standard of Humane Society, and of Quiet and Comfortable Living! We ſhould ſee better Days, and be a good deal on our way to *Compound* the Differences that remain about *Revealed Religion*, which *Pride*, *Covetouſneſs*, *Rancour*, *Superſtition* and *Perſecution*, can never effect: And I muſt needs ſay, That ſome of the *Wiſeſt* and *Beſt* Men, of every Party or Profeſſion, are generally of this Mind. And 'tis Pity there ſhould be any Temptation in *Civil* or *Eccleſiaſtick Policy*, to obſtruct ſo Good, as well as ſo Great a Work, as is that of a **Vertuous Uniformity**; without which, all Attempts to *force* a Church-One, will be *Vain*, if not Irreligious and Dangerous.

Reader, This is a fruitful Subject, and very ſuitable to my Inclination, as well as the Times and State of Things; but I muſt remember, I am writing a *Preface*, and not a Book, and that I ought not to detain thee from one ſo well and amply done in a *Polemick* way. I will therefore conclude, with this Requeſt, That Chriſt and his Servants Sayings may live with weight upon thy Spirit in the peruſal of the following Treatiſe, and others of like Tendency, leſt the warmth of Controverſie ſhould tranſport thee beyond bounds, *viz.*

Learn

Learn what this means, *I will have Mercy, and not Sacrifice. He that will be my Disciple, let him take up his Cross daily, and follow me. What ye would that others should do unto you, do ye likewise so unto them. They that do the Will of God, shall know of my Doctrine, whether it be of God, or no. Not he that saith, Lord, Lord, but he that doeth the Will of my Father which is in Heaven, shall enter the Kingdom. He is not a Jew, that is one outward; neither is that Circumcision, which is outward in the Flesh: But he is a Jew, that is one* **inward**; *and Circumcision is that of the* **Heart**, *in the* **Spirit**, *and not in the Letter, whose Praise is not of Men, but of God. Circumcision availeth nothing, nor Uncircumcision, but a* **New Creature.** *Follow Peace with all Men, and Holiness, without which no Man shall see the Lord. Have your Fruits unto Holiness, and your End shall be Everlasting Life. Try all things, and hold fast that which is good. Lo I come, and my Reward is with me; who will Recompence every Man according to his Work, whether it be Good, or whether it be Evil.*

For which Great and Final Day of Reckoning, let us all prepare, that our Accounts we may give with Joy at last.

W. Penn.

THE

THE INTRODUCTION.

BY *Designing Men*, *the* Principles *and* Practices *of the People called* Quakers *have been repeatedly drawn in such unbecoming Colours, that those who know the Originals in their native Dresses, could scarce, be perswaded they ever saw them before, when so disfigured. Were they really such, as by malicious Hands they are painted, they are enough to affright and terrifie those who transiently cast their Eyes on 'em, and sufficient to excite a general Detestation in the Minds of Pious Men against 'em; especially if such should be so easie, as to satisfie themselves with Reading only the Objections of our Adversaries, without Considering our Replies. But 'tis presumed, that the Unbyassed, who have heard the Accusations of the* Plantiff, *will not determine their Judgments till the* Defendant's *Answer is duly considered: For the perusal of such, the following Sheets are chiefly designed.*

I am satisfied, the various Senses that may be given to one and the same Term, make most Propositions liable to be interpreted several ways: This is undeniable from the different Commentaries published on the New Testament. *The* Atheists, Jews, *&c. give most Passages, capable of being wrested to our disadvantage, the worst Construction they will bear, designedly, to Ridicule, to Expose, and to prove it Fabulous and Inconsistent; consequently unworthy to be accounted the Dictates of the Almighty. In Answer to these Set of Men, the* Christians *have*

Inter-

Interpreted the same Passages in a good Sense, Proved the Matters of Fact, as much as the Nature of the things would bear, Reconciled the seeming Inconsistence, and Demonstrated, that there is nothing in the Sacred Writings unbecoming the Revelations of the Great JEHOVAH.

As the Atheist, Jews, *&c. have done by the Scriptures, so the Enemies of our holy Profession have done by us: They have Curtailed some Sentences, Misinterpreted others; sometimes added Terms of their own, and then quoted their own Alterations as our Words, intentionally to render Us odious, and our Principles abominable. Of these Unfair Practices, the* Rector *is guilty, as the ensuing Discourse will abundantly prove.*

We deny not, that several of our Ancient Friends Expressions are, without considering the Context, harsh, and may be construed in a Sense which we dislike as much as our Opposers can. I provoke the whole Herd of our Adversaries, to cite (if they can) one Essential of Christianity, which we have Heterodoxly defended: But seeing our Words may be interpreted also in a defensible Sense, may we not vindicate them in that, without being stigmatized with the worst of Characters? We justifie them only as bearing an Orthodox Interpretation: Are we to be condemned for this? Certainly no. Doth not common Morality, *without mentioning* Christian Charity, *oblige us to entertain Favourable Sentiments concerning our Neighbours, till we are certain they demerit the contrary; and to give their Words the most Charitable Construction they will admit, till they have had an opportunity to explain their Intentions, in terms not so liable to a Misconstruction? Let 'em give us such Quarter as they would*

would expect from others, and we shall desire no other Favour at their hands.

A Parallel might, in several respects, be drawn between those who, in the first Centuries, opposed the Doctrines of Jesus Christ, and our Adversaries in this age; As Celsus *did by the Scriptures of Truth, of whom* Origen *bears this Testimony,*

Orig. cont. Celf. p. 195.

Celsus nostri odio magis, quam Veritatis studio permotus, historias colligit: atque eas tantum attingat, quæ ad accusationem videntur facere.

Celsus*'s hatred of us, more than his love to Truth, hath induced him to collect some instances, which may be interpreted to our Prejudice, passing by all those that would have turned to our Advantage. So have our Enemies done by us: They have misconstrued our Words, and forced them to a Sense we never intended; if any one of us hath explained his Sentiments, concerning an Article of the* Christian Faith, *a Thousand times Orthodoxly, that is by our Opposers pass'd over in silence; but if he hath dropped any Sentence, that may be wrested to an ill Sense, that is represented as the Standard of his Belief, and Heterodoxly aggravated, to the utmost of their abilities. As the first Promulgators of the* Christian Religion *were generally Tradesmen, ignorant of the Learning then in vogue; so the first Publishers of our Principles were mostly Illiterate Persons, unqualified in outward appearance for so great an Undertaking. As they had none of the Great Men of the Earth to advocate their Cause, no more had we.* Wickliff *had his* John *of* Gaunt, Luther *his Duke of* Saxony, Calvin *the States of* Geneva, *and* Francis *the Second King of* France, *to Patronize their Followers: For which Reasons, 'tis not surprizing, if their Adherents increased; but for us to* stem the Tide, *as I may say,*

say, against the whole World, is really wonderful. As their Writings were sifted by their Enemies, and read chiefly with an expectation of finding some Passage to carp at; so have ours been: O the Joy and Triumph of him, that first espies a Sentence, which will seemingly bear an ill Construction! As there are several Passages in their Writings not so well guarded as they might have been; the like may be found in our Treatises. As the Professors and Priests of that Age were their greatest Persecutors; so their Successors have been the principal Men that have Mocked, Reviled, and spoken all manner of Evil undeservedly against us. I might have carried this Analogy much farther; but these few Instances may suffice, to shew what Spirit reigned in former Times, and that the same presides in the Hearts of many in this our Day.

Possibly some of our National Ministry may think, that I have been in certain places a little too free with them: They may consider, that what I have done, is only in mine and my Friends defence: The Arrows which I have retorted on them, are such as one of their Society hath lately thrown on us. I should not have concerned my self at this time with their Principles *or* Practices, *had not they been the Aggressors. If they cannot let us alone, but must be throwing their Darts at us, they have no reason to complain, if we return them again. As long as they continue these methods of assaulting us, they have no just cause of Offence, if we defend our selves as often as we think the Assailant is worthy of our notice.*

It may be objected, That in some Pages I am guilty of Tautologies: But this Objection possibly will not be thrown upon me by the Rector; *because, in following his Repetitions, I have been necessitated to do those things, which otherwise I might have avoided. Had*

I not taken this method, it may be J. S. *would have imagined, that I had given the go-by to some Quotations, because they were not Defensible, to which now he'll find an Answer.*

It hath been the method of some to drop a great many of their former Accusations, and to start new ones; whereby the Bulk of their Books are considerably augmented, and the Respondent by degrees, if he will trace them, drawn into a large Field of Controversie; out of which he shall not, without a great deal of Labour, find a Passage: Others have gone on in reiterating their former Charges, taking little or no notice of our Replies. If my Opponent shall think fit to take either of these methods in answering me, he must excuse me, if I do not follow him: But if he will do by me, as I have done by him, and act like a fair Disputant, he may the more reasonably expect a Reply.

It's possible, some may imagine, that I have been in some places too Critical with my Adversary concerning the Syntax, *&c. of his Periods: Had not he reflected upon us, on account of ours, I should not have esteemed such Oversights worthy of notice. But seeing he is culpable in writing* false English, *and this very thing is one of his Objections against us, he must excuse me, as often as I retort the same Charges on himself; and demonstrate, that he is culpable in those very things that he objects as Crimes against us.*

The Typographical Errata's, which have escaped the Press, the Reader is desired to correct with a favourable Pen, and not to impute them to the Author; such as, *Snake in the Grace*, for *Snake in the Grass*; *primativa*, for *trimitiva*; *Græce*, for *Græcæ*; and all others, that may be transiently met with, whether they relate to Orthography or Syntax.

D. P.

December 4. 1702.

The

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Vindicie

Vindiciæ Veritatis:

OR,

An Occasional Defence of the Principles and Practices of the People called *Quakers*, &c.

THere hath not been any Learned *Rabbi*, of this or former Ages, so exact in his Expressions, relating to Religious or Civil Affairs, as always to word his Matter so nicely, that a perverse and prejudiced Mind could not warp and force it, to a Sense contrary to his Intent and Design. If this, which is easily proved, should be granted, I am satisfied, few Unprejudiced Persons would be surprized to meet with certain Sentences, which may have dropped from an unlearned *Quaker*, capable of being wrested to a sense, which may render it obnoxious: But as long as the Intent and Drift of the Author was *Orthodox*, and that it was so, is demonstrable from the Thread of the Discourse, running through all his Writings; 'tis presumed, that no sincere Follower of a Crucified Jesus will make a few mutilated and mis-interpreted Passages, the Standard of any Man's Opinion; nor, without a mature and deliberate Examination of the Scope and Intent of the Author, cry out, *Heresie*, *Blasphemy*, &c.

I am not ſurprized to meet with ſome Periods in our ancient Books, that are not ſo exactly worded, as they might have been: But what I more admire at, is, that our Mercenary Adverſaries, with their great Induſtry, have not miſrepreſented and miſ-interpreted more Paſſages, than yet they have done; conſidering our *Friends* have written ſo many large Volumes, and were, generally ſpeaking, Mechanicks, and ignorant of School-Diſtinctions.

Upon the whole matter, I do not peceive, that there is any occaſion for us to retract any particular Paſſage, ſo long as we are ſatisfied our *Primitive Friends* Intentions and Meanings were ſound; tho' not ſo cautiouſly penn'd, as we could have wiſhed they had been; and we can give theſe numerical Sentences Orthodox Interpretations. I provoke the whole Herd of our Adverſaries to produce one Sentence, relating to the *Fundamentals of Chriſtianity*, which we have erroneouſly defended. For my ſelf, I can declare, that to the beſt of my remembrance, I have not met with one Period, in any of our ancient Writings, which I cannot ſtand by, and with as little difficulty vindicate, as ſome Paſſages in the *New Teſtament* may be defended, againſt the Clamours of the *Jews* and *Atheiſts*.

To wipe off the Duſt, one of our *Opponents* hath lately thrown upon us, by his Falſity in Aſſertion, Partiality in Quotation, and Fallaciouſneſs in his Concluſions, in his Treatiſe called, *Seaſonable Advice concerning Quakeriſm*, &c. theſe following Sheets are deſigned: Tho' in my opinion, it might have been more properly termed *Unſeaſonable Advice*; becauſe the Author's

thor's drift there seems to be, to divide the *Protestant Interest* in *England*, by endeavouring to raise *Persecution* amongst the *Queen*'s Peaceable Subjects, *&c.* Which doubtless, at this Juncture, would be of a pernicious Consequence to our Nation, but extreamly advantagious to our Enemies: For which Reason, such Endeavours, as these are, would better become one of our Incendiaries, than a pretended Minister of the Church of *England*.

The Introduction considered.

The Rector begins his Introduction; *Seeing in these Days of Liberty, the Calves of* Jeroboam *are set up amongst us, I thought I could not imploy some part of my time better, than to endeavour, with God's assistance, to preserve you in the true Worship of the God of* Israel.

What this Man means, by *the Calves of* Jeroboam, *which are set up in these Days of Liberty*, I blush not to acknowledge, that I do not understand it: Whether it is from my Dulness in apprehending of things, or from the Obscurity of his Terms, is left to the Judicious *Readers* Determination. I am subject to believe, by *These Days of Liberty*, he includes all the time since our *Legislators* have been pleased to favour the *Protestant Dissenters* with an Act for *Liberty of Conscience*. But what the *Calves of Jeroboam* are, which have been set up since that time, I cannot divine. It cannot, properly speaking, be the Opinions of the *Dissenters* in general, or of the *Quakers* in particular, whose Mis-interpreted Sentences are the Subject of his Book; because these Opinions were published long before that Act for *Liberty of Conscience* was made, as may be easily

proved from the Year wherein the Books were printed, out of which *J. S.* hath very disingenuously taken his Quotations. If there is any thing among Professing Christians, which hath an Analogy with *Jeroboam* and his *Calves*, 'tis, in my opinion, the *Tithes* which the *Romish Priests* got settled on themselves and Successors, in the darkest Times of *Popery*, by Acts of Parliament, *&c.* Their *Legislators* may, in some respects, be compared to *Jeroboam*; and the *Tithes*, to his *Calves*; which the *Popish Priests*, in a sense, adore; and our decimating Ministers, following their steps, persecute to the utmost severity of the Law, such as cannot, with a Safe Conscience, pay them their pretended Dues. I am perswaded, could the *Quakers* (so called) pay the National Ministry their Tithes, they would not for the future hire such Apostates, as *F. Bugg*, *G. Keith*, &c. to represent them as *Blasphemers*, *Hereticks*, &c.

Tho' it is not evident, what he intends by the *Calves of Jeroboam*; yet this seems manifest, from his saying, *In these Days of Liberty, the Calves of* Jeroboam *are set up amongst us*, that he dislikes the Act for *Liberty of Conscience*. Is not this to compare those that made that Act, *viz.* our late King and both Houses of Parliament, to *Jeroboam*, an Idolatrous King in *Israel?* If these cannot escape his Censorious Pen, 'tis no wonder then, that the same Ink should bespatter us, which hath done the like to his and our Superiours.

Neither are these words, *In these Days of Liberty, the Calves of* Jeroboam *are set up amongst us*, restricted only to the *Quakers*, but include also

alſo the *Presbyterians*, *Independents*, *Anabaptiſts*, and all other *Proteſtant Societies*, diſſenting from the National Church. What a reverſe to the Parliaments Endeavours are this Country Parſon's Scribbles! They are for *Uniting the Queen's Proteſtant Subjects in Intereſt and Affection*; but this Prieſt, no doubt, conceiting himſelf wiſer than our Legiſlators, and on that account repreſents, by his Simile, thoſe that are Recognized as *Proteſtant Diſſenters*, by the late Act for Liberty, *Idolatrous Worſhippers of the Golden Calves of* Jeroboam. It is evident, by this Act, that our Superiours are for healing our private Heats; but this Man, by his malicious Compariſon, ſeems to be for fomenting them; our Superiours are for increaſing Love and Friendſhip amongſt us, but this Man ſeems to be for the contrary; our Superiours are for uniting the *Queen*'s Proteſtant Subjects in Intereſt and Affection, but this Man ſeems to be for diſ-uniting them. Such Modes of Speech, at this time of day, would, in my thoughts, be fitter for a Firebrand of Perſecution, than a nominal Miniſter of Chriſt.

What relates to the latter part of this Period, *I thought I could not imploy ſome part of my time better, than to endeavour, with God's aſſiſtance, to preſerve you in the true Worſhip of the God of Iſrael:* We unanimouſly agree, that no time is better ſpent, than what is employed either in Convincing thoſe that are in Errors, or in Preſerving thoſe that are already Convinced, *in the true Worſhip of the God of Iſrael.* But we cannot believe, that the Path *J. S.* treads in, will ever lead us to the Temple, where the *God of Iſrael* is truly worſhipped; becauſe in

many places it is clouded with groſs Perverſions, reiterated Calumnies, and notorious Falſities; as theſe following Pages will abundantly demonſtrate.

Four Lines under the former Paſſage, he ſaith, *I am very ſenſible the Errors of Quakeriſm have of late been ſo notoriouſly expoſed to the World, that there is little new to be ſaid on a Subject, that ſeems to be already exhauſted.*

If the *Errors of Quakeriſm* (as he terms it) have been of late ſo notoriouſly expoſed, certainly the Rector has but little to do, when he can imploy ſo much time, in repeating thoſe Matters which others have already done: Tho' the preceding words ſeem to imply, that he hath done nothing but, as an Eccho, recited the words of others; yet we muſt not imagine, that ſuch an ingenious Man as he is, would only, *actum agere*, without ſome cogent Reaſons, to ſatisfie his Reader, that he hath a ſufficient motive to induce him to draw up this Indictement againſt the *Quakers*; he adds three lines under the former, *Tho' the Quaker-Controverſie has at large been diſcuſſed in ſeveral late Treatiſes*, (in the Margin is cited, *The Snake in the Graſs*; *The Defence of the Snake*; *G. K's 4th Narr. &c.*) *yet it cannot be ſuppoſed, that Perſons of your Imployments ſhould either have the Leaſure or Opportunity to read them.*

This is ſuch a notable Argument to induce a Man to publiſh his Thoughts to the World, on a Subject that hath been ſo amply diſcuſſed before, that I am perſwaded his Judicious Friends and Brethren will bluſh at the Vanity of the Man therein. What argues a greater

Conceit

Conceit of a Man's own Abilities, than a ſuppoſition that his Friends and Brethren would not find as much Leiſure, and have as many Opportunities, to read the *Snake in the Grace*, its *Defence*, and *Keith's Fourth Narrative*, as his Elaborate Piece? Are not theſe Books written in the ſame Language? Don't they treat on the ſame Subjects? What Reaſon this Man hath to entertain ſuch Towering Thoughts of his own Writings, I do not perceive: For if we conſider his Language, it is not more even and pure than theirs, his Proofs are not more Convincing, his Inferences are not more Natural, his Scribbles are not more Conciſe and Inſtructive, than *Keith's*, &c. If in any thing he exceeds them, probably it may be in his Envy, Malice, and Conceitedneſs.

CHAP. I.

The Objections againſt our Practices conſidered and enervated.

AFter the Examination of his Introduction, I ſhall now proceed to the Conſideration of his Book. Near the foot of his Diſcourſe, he deſires that his Writings may be Anſwered *Section by Section*: To oblige him, in the following Pages he ſhall find his Petition anſwered. P. 115.

I think it neceſſary to caution you, not to be catched, or impoſed upon, by that demure Behaviour and ſeeming Strictneſs, by which the Friends love to be diſtinguiſhed from the reſt of their Neighbours. P. 1.

We never desired our Neighbours to be imposed upon, by any demure Behaviour, or seeming Strictness, which may be observed in any of our Friends, or in the *Black Tribe*, till they have experienced, that their Lives and Conversations exactly agree with their Pretences. Could we have Peace within, 'twould not be our choice to distinguish our selves from the rest of our Neighbours, either in *Dress*, *Behaviour*, or *Language*. An exact Observation of these trivial things, as some account them, is no small Cross to our Natural Inclinations. Did we not really believe these Practices our Indispensible Duty, it cannot be reasonably supposed, that we would thereby expose our selves, as Butts for the Scum of the Earth to shoot their Scurrilities at.

As the Rector hath cautioned his Reader *not to be imposed upon, by the demure Behaviour and seeming Strictness of the Quakers:* So I intreat those, that have the Curiosity to read our Adversaries Writings, not to determine from certain shreds of Sentences, unjustly patched together, or from some mis-interpreted Passages, that we are Erroneous; but that they would (before they come to a definitive Sentence in themselves) give the Books cited a serious View; without which, it is morally impossible for a Man to have a true Idea of the Sentiments of another. When this is Considerately done, without doubt they will give in a Verdict in our favour.

We are not unsensible how great a part of Mankind, see with the Eyes of their Teachers,

and judge with their Understandings, without Examining, as the *Noble Bereans* did, whether things really were as common Fame represented them. Thus the Commonalty in the Days of our Saviour, blindly following the *Priests*, *Scribes* and *Pharisees*, ignorantly assented to the Crucifying of the *Lord of Life*: And afterwards, by the same motives, persecuted his Disciples; amongst these often are Persons that have good Inclinations, great Parts, and a Zeal for God. Thus *Paul*, a Learned Man, brought up at the Feet of *Gamaliel*, and extreamly Zealous for the Traditions of his *Fathers*, through the Instigation of the *Priests*, &c. became a violent Persecutor of the Servants of the despised *Jesus*. As in former Days, so in these, had Men a thorow Knowledge of the principal Engines of Persecution; the *Chief Priests* and their *Hirelings*, would be found to be the most considerable movements therein. And considering the same Temper and Spirit now reigns, which did in the *Apostles* time, it is not improbable but that our Adversaries may be now a doing what the *Enemies of Christianity* then did. Therefore I caution the Inhabitants of this Nation, not to Condemn us from the false Glosses and malicious Turns, prejudiced Persons may give our Words, till they have considered our Answers.

He goes on, *A shew of Humility, Meekness and Self-denial, has been always apt to cheat the World.*

For which Reason, it may be, *J. S.* hath shewn so little of these three Christian Vertues in his Writings against us.

Two

Two lines under the former Quotation, he saith, *The Pharisees are well known to have had a wonderful Interest with the People, by making a greater shew of Piety and Holiness, than was to be observed in the Lives of others.*

We can readily subscribe to the Truth of this Assertion, not only from what is recorded of them in the Holy Scriptures; but we are also confirmed in the probability thereof, from the Actions of their *Successors*, in this our Age. Doth not the *Rector*, and many of his *Brethren*, agree with the *Pharisees* of former times, in those very Instances, wherein he draws a parallel between them and the *Quakers*, and in many others? Do not they endeavour to get an Interest among the People, by their pretended Sanctity, and Shews of Holiness; and on this Score, distinguish themselves by a particular Garb? Do they not therefore assume to themselves the title of *Clergy*, i. e. Inheritance, inferring from thence, that they are God's *peculiar Inheritance?* Do they not love the uppermost Rooms at Feasts, and the chief Seats in the Synagogue, and Greetings in the Market-places, and to be called of Men *Rabbi, Rabbi?* Are they not as careful of the Fleece as of the Flock? Do not they expose the Fatherless, and devour the Houses of Widows, by sending them to Prison for their pretended Dues, and by taking the most pernicious and destructive ways the Law will admit, when by easier methods they may obtain the Tenths of their Neighbours Labours? Do not such Actions as these, notwithstanding their seeming Sanctity, evidently demonstrate, that tho' they

Mat. 23. 6, 7.

have

have a Form of Godlineſs, yet they want the Power of it?

After he hath Scoffed at our Sober Deportment, Self-denial, and Contempt of the vain Cuſtoms and ridiculous Habits of this World, in the third Page, he ſaith, *Do but fancy then the Friends ſtript of theſe goodly Ornaments, and they would not be taken notice of in the World.*

What! would not a People, that are ſtigmatized with the odious Titles of *Seducers*, *Blaſphemers* and *Hereticks*, be taken notice of in the *Chriſtian World*, if they were diveſted of their *Solemn Looks*, *Set Phraſes*, *Different Habits*, *and Odd way of Addreſs?* If theſe Externals are the principal things that diſtinguiſh us from our Neighbours, then, in my opinion, it will evidently follow from theſe words of *J. S.* that he believes we are neither *Seducers*, *Blaſphemers*, or *Hereticks*; becauſe, were we either of theſe, it is not to be doubted but a *Chriſtian Nation* would take more notice of ſuch, than of one that only differs from his Neighbours in his *Solemn Looks*, *Set Phraſes*, *Different Habits*, *and Odd way of Addreſs.*

We are ſo far from being aſhamed of our *Modeſt Apparel*, *Plain Language*, *and Sober Behaviour in Converſation*, that we take Satisfaction therein; eſpecially ſince we have been Convinced that it is our Duty, and that by our Singularity in theſe things, we tread in the ſame Paths the *Primitive Chriſtians* did walk in, as is evident from the Monuments of Antiquity, as a Witneſs in this matter. Conſider what *Ouzelius*, in his Animadverſions on *Minutius*

nutius Fœlix, saith; his words are: "The Pri-
"mitive Christians were reproached by the
"Gentiles, for their Ill-breeding, rude and
"unpolish'd Language, unfashionable Behavi-
"our, as a People that knew not how to carry
"themselves in their Addresses and Saluta-
"tions, calling them Rusticks and Clowns;
"which the Christians easily bore, valuing their
"Profession the more for its Non-conformity
"to the World. Therefore it was usual with
"them, by way of Irony and Contempt, to
"call the Gentiles the Well-bred, and Elo-
"quent, and the Learned. This he abun-
dantly proves from ample Citations out of *Arnobius*, *Lactantius*, *Isidorus*, *Theodorus*, and others.

After a general Censure of some of the *Quakers Practices* in his first Section, he begins his second with a particular Instance thereof, *viz.* P. 4. *In the first place* (says he) *I will begin with their famous Controversie of* Theeing *and* Thouing; *this is what the Quakers call the pure and plain Language.*

What Error is there in calling a Language *pure*, which is spoken according to the exact Rules of *Grammar*? Or *plain*, which hath none of the Ornament of Polite Learning in it? If to say *Thee* and *Thou*, had been an Error, certainly God would never have used that Form of Speech to *Adam*, *Noah*, *Abraham*, *Moses*, or to his *Prophets*, nor they to him. Neither can it be imagined, that Jesus Christ, his Apostles or Ministers, in the purest times of Christianity, would have left in their Writings such Modes of Speech, if they were Erroneous.

No

No Man, that is not given up to the Deluſions of Quakeriſm, can imagine Theeing *and* Thouing, *to be Bearing the Croſs.* P. 5.

By theſe and the foregoing words, he ſeems to inſinuate, that we make the *Croſs of Chriſt* to conſiſt only in *Theeing* and *Thouing*; and would confirm his Reader in that Opinion, from a lame Quotation out of the *Switch*, viz. *If any, to ſhun the Croſs of our Lord Jeſus,—ſhall ſay* You, *inſtead of* Thee *and* Thou; *ſuch will find that Diſobedience their Burthen.* No doubt, it is an Eternal Truth, that if any, to pleaſe the proud and ambitious Spirit in Man, ſhall ſay *You*, inſtead of *Thee* and *Thou*, (who are Convinced, by the Spirit of Truth in themſelves, the contrary is their Duty) intentionally to ſhun the Croſs of our Lord Jeſus Chriſt, but ſuch will find their *Diſobedience their Burden.* Tho' we do not reſtrict the Bearing of the Croſs only to ſuch Forms of Speech; yet when they are obliged to uſe theſe terms to their Superiours, in a denial to Self, and in a great abnegation to their Natural Inclinations, only to have Peace in their own Conſciences; at ſuch times, we verily believe, that the *plain Language* may be juſtly accounted to relate to the Doctrine of the Croſs.

Having thus briefly conſidered *J. Wyeth*'s words, as diſ-ingenuouſly printed by this Rector, I ſhall now quote them as they are placed in the *Switch*, viz. "If any, to ſhun the Croſs P. 157.
"of our Lord Jeſus, tho' in this ſmall matter
"of the *plain Language*, and to pleaſe the vain
"Mind, contrary to the Convictions of the
"Spirit of Truth in themſelves, ſhall ſay *You*,
"inſtead

" inſtead of *Thee* and *Thou*; ſuch will find that " Diſobedience their Burden. Hereby it is evident, that *J. W.* doth not limit the Croſs of our Lord Jeſus, to ſaying *Thee* and *Thou*; but only tells thoſe, that do believe the *plain Language* their Duty, yet meerly to gratifie a proud and ambitious Mind, and contrary to the Convictions of the *Spirit of Truth* in themſelves, ſhall ſay *You*, inſtead of *Thee* and *Thou*; that ſuch will find that Diſobedience their Burden.

He recites two Paſſages on this Subject, out of the Writings of that *Ingenious Perſon*, (as he calls him) *the Snake*, which probably he accounts unanſwerable by us; the firſt of them is, *Whether there is any Immorality or Iniquity in theſe Letters Y.O.U, more than in T.H.O.U.* P. 5.

My Anſwer is, There is no Immorality or Iniquity in any of the Letters that compoſe the word *You* or *Thou*, or in any other Letter of the Alphabet, materially conſidered. Is there any of our Friends that have ſaid the contrary? If none have drop'd ſuch a Sentence, I do not conceive, there is any occaſion for me to conſider it; becauſe the Controverſie, which we have had with our Adverſaries, hath not been, Whether there is any *Immorality* or *Iniquity* in the Elements of Words, or in the Articulate Sound *You*, more than in the Articulate Sound *Thou*, or in the Idea which the term *You* or *Thou* excites in the Mind of the Hearer, when it is pronounced.

The ſecond is, *Whether every Nation is not Maſter of its own Language?* P. 5.

No

No doubt, this is very true, and that 'tis Cuſtom chiefly which determines the Signification of Words. Hence it is, that *Thee* may as well be uſed before a Verb, as *Thou*; becauſe the generality of our Nation do uſe it ſo.

If any oppoſe the uſing of *Thee* in the Nominative Caſe, let them produce their Arguments, why we may not as well uſe *Thee*, as *Me*, before a Verb. Nothing is more common with the greateſt Maſters of the *Engliſh Tongue*, than to ſay, *Me thinks*. Seeing it is accounted good Syntax to ſay *Me thinks*, why may not People as properly ſay *Thee thinks*, as *Me thinks?* Let thoſe that Cenſure us, for uſing *Thee*, Nominatively give their Reaſons. If any urge *Cuſtom*, that will militate againſt them. Let them but critically obſerve the words of their Familiars, and they will find *Thee*, much oftner than *Me*, placed before a Verb.

We affirm, By the Cuſtom of the Country, (You) *may very properly be uſed either in the Singular or Plural Number.* P. 6.

John, Thy bare Affirmation, without ſufficient Proofs in this caſe, will not do; becauſe, after a due Conſideration of this Matter, I cannot find *You* ever uſed in the Singular Number: If the Rector will give me one Inſtance thereof, he will oblige me. If we conſider all the Verbs that are annexed to *You*, we ſhall find them of the Plural Number. If any will ſay that *You*, when it is ſpoken to one, is of the Singular Number, tho' the Verb may be Plural; this will be to make all Men guilty of falſe Syntax. But if *You* is always joyned to Verbs which are Plural, as is eaſily proved, then *John*'s Affirmation

tion to the contrary, is not to be much regarded. Let me, for once, joyn Verbs of the Singular Number to *You*, and by considering the harshness of such Phrases, as, *How dost* you *do? Wilt* you *go?* You *speakest good English*; the Illiterate may determine the Truth of *J. S.*'s Assertion.

P. 7. *If Impropriety of Speech must be accounted a Sin, I doubt many of the Friends will enjoy but a Fool's Paradise.*

If a Fool's Paradise is the Fate of all those that speak improperly, I am satisfied *J. S.* will have a place there, from an Observation I have lately made on two Letters, *&c.* he writ to *T. Robinson*, in which I find such rare Grammar as this is, *Arguments has*, *Friends has*; Nominative Cases of the Plural, annexed to Verbs of the Singular Number. Is not this fine Syntax? And are not these delicate Teachers of others, who are so grosly ignorant of their *Mother-Tongue*.

P. 7. *Must a Man be in a State of Damnation, if he doth not know how to distinguish Numbers?*

I never heard any Man lay down such a Position, as this is; neither will we admit such *Innuendo's*, as Natural Consequences deducible from any of our Friends Words, till *J. S.* hath fully proved it, which we are confident he never can. Nevertheless, we are satisfied that our ancient Friends were moved by the Spirit of our Lord Jesus, not only to preach the Doctrine of the *plain Language* to others, but also to use it (tho' many times in much Self-denial) themselves; evidently foreseeing, they should thereby be exposed to the Satyr of Relations,

Scoffs

Scoffs of Associates, and bitter Revilings and Buffetings of Enemies. They were also confirmed in an Opinion, that the use of the Singular Number was their Duty, from the great opposition which so *trivial a thing*, as this is accounted by some, met with from the Spirit of this World.

Nor are they our *Friends* only, that have been concerned to write against this Corruption of Language. For *Luther*, in his *Plays*, ridicules it, saying, *Magister vos es iratus*; Master, you art angry. *Erasmus*, in his Book *De Conscribendis Epistolis*, calls it, *Consuetudo insulsissima*, a most silly Custom; and sufficiently reproves it. And *James Howel*, in his Epistle before his *English* and *French Dictionary*, tells his Reader the way how this abuse in Numbers was at first introduced, and there affirms; "That both in *France* and other Nations, the "word *(Thou)* was used in speaking to one; "but by success of time, when the *Roman* "Commonwealth grew into an Empire, the "Courtiers began to magnifie the Emperor, "(as being furnished with Power to confer "Dignities and Offices) using the word *(You)* "yea, and Deifying him with more remarkable "Titles: Concerning which matter, we read "in the Epistles of *Symmachus* to the Emperors "*Theodosius* and *Valentinianus*, where he useth "these forms of speaking; *Vestra Æternitas*, "Your Eternity; *Vestrum Numen*, Your God-"head; *Vestra Serenitas*, Your Serenity; *Vestra* "*Clementia*, Your Clemency. So that the word "*(You)* in the Plural Number, together with "other Titles and Compellations of Honour,

" ſeem to have taken their riſe from Monarchi-
" cal Government, which afterwards by de-
" grees came to be derived to private Perſons.
By this it is apparent, that Court-Paraſites (who were ſubject to Deify their Princes) were the firſt Introducers of this Stile. Of what advantage then an Apology for the *Voſſators*, or *Touers*, will be to the Chriſtian Religion, I leave to the Unbyaſſed to determine.

P. 7. *The Quakers Conceits about their Habits and Dreſſes, the Effects of a groſs and unaccountable Superſtition.*

Theſe words, in my opinion, are Elliptical; here being no *Copula* expreſſed, whereby the Subject, *The Quakers Conceits about their Habits and Dreſſes*, are united with the Predicate, *The Effects of a groſs and unaccountable Superſtition.* To ſpeak properly, this Sentence ſhould run thus: *The Quakers Conceits about their Habits and Dreſſes,* are *the Effects of a groſs and unaccountable Superſtition.* Seeing this Rector takes the liberty of uſing the Figure *Ellipſis*, I conceive he cannot juſtly condemn us, if ſome of our Friends have made uſe of the ſame Modes of Speech, which he hath here done.

How Magiſterially doth this Man affirm, That *the Quakers Conceits about their Habits and Dreſſes, are the Effects of a groſs and unaccountable Superſtition*; tho' he hath not produced one Evidence out of their Books to confirm this Aſſertion? I am perſwaded, that the Paſſages which he repreſents, as *G. Fox*'s, when taken in his ſenſe, will appear to be our, and every real Chriſtian's Duty: I ſay *repreſents*, becauſe *J. S.* takes Paſſages out of one of our

Oppoſer's

Oppoſer's Books, and repreſents them as *G. F*'s Sentiments, on the ſingle Teſtimony of an Adverſary, who quotes no Page nor Book, wherein *G. Fox* hath ſo expreſſed himſelf. Nevertheleſs this Anonymous *Author ſeems to have done *G. Fox* more Juſtice, in giving a large and continued Quotation (if I may ſo call it) than *J. S.* who hath only taken ſome ſhreds of it.

*Chriſt. no Enthuſ. P. 121.

The Original of this *groſs and unaccountable Superſtition* (as he terms it) is only deduced from ſome Advice *G. F.* gave thoſe, that were inclinable to follow the fooliſh Faſhions of the World; and that all the Particulars mentioned by *J. S.* are ſuch, I doubt not but theſe following Lines will demonſtrate. The tendency of *G. F*'s words; being, as *J. S.* ſaith, againſt *Unneceſſary Buttons, Skimmingdiſh Hats, Slit-Peaks behind on the Skirts of the Womens Waſtcoats, ſhort Sleeves, and ſhort black Aprons.*

The Senſe of *G. F.* concerning theſe things, being more apparent from his words, as quoted by the Author of *Chriſtianity no Enthuſiaſm*, than in this Treatiſe of *J. S.* I ſhall therefore in this place, recite and conſider them, as they ſtand there. On theſe Heads *G. F.* begins his Diſcourſe: *Friends, every where, admoniſh one another, young and old, that ye do not run after the* **World's Faſhions**, *which are invented and ſet up by the vain and light Mind.* This is good and ſound Advice, fit for all real Chriſtians to follow, and conſentaneous to the Doctrines delivered in the Scriptures, and ſuch as the Primitive Chriſtians preached in their Sermons, and confirmed by their

Lives and Actions: Theſe were not like too many of your Miniſtry, whoſe Actions are a reverſe to the Doctrines they deliver. *G. F.* goes on, *Away with your Skimmingdiſh Hats, and your unneceſſary Buttons on your Coats and Cloaks, and on the tops of your Shoulders behind, and on your Sleeves.* Who but a degenerate Plant, would call theſe wholſome Admonitions, *The Effects of a groſs and unaccountable Superſtition?* I am ſatisfied (whatever *J. S*'s Conceits may be) that the truly Religious of all Chriſtian Societies will not vindicate the uſe of *unneceſſary Buttons* on any part of their Cloaths; much leſs thoſe that ſhould wear them on the tops of their Shoulders behind. No doubt but ſuch as ſhould wear their Buttons now on the tops of their Shoulders behind, would be eſteemed, by the generality, Men rather crazed in their Underſtandings, than Faſhion-mongers. Notwithſtanding the Ridiculouſneſs of this Faſhion, our Friend muſt be accounted *Superſtitious* for ſpeaking againſt it. Can it be imagined, that any Body, but a *Country-Parſon*, would condemn a Man, as Superſtitious, for adviſing his Friends, Not to run from one Extream to another, *viz.* from wearing Hats, whoſe Brims were ſo large, that they muſt have Stays to ſupport them, to others, whoſe Brims were ſo narrow, that they would be of little or no uſe to the Wearer? He continues his Diſcourſe, and ſaith, *Away with your long ſlit Peaks behind on the Skirts of your Waſtcoats,* (Who is there, except *J. S.* that can write a Panegyrick in Vindication of this Beau-Faſhion?) *and ſhort Sleeves, puniſhing your Shoulders, ſo as you cannot have the uſe of your*

your Arms. The Woman that pleads for this Dreſs, muſt certainly be an Enemy to her own Eaſe. Had not *J. S.* appeared as an Advocate for it, I am perſwaded, neither his Wife, nor any other Woman in this Kingdom, would defend its Cauſe. The laſt particular, from whence *J. S.* concludes that our Friends are guilty of an *unaccountable Superſtition*, is from *G. F*'s ſaying, *Away with your ſhort black Aprons.* Prithee *John*, tell me what hurt would enſue, if a *Miniſter* of your Society ſhould adviſe his Flock, to Cloath themſelves with Modeſt Apparel, and not to put on any thing Superfluous, only becauſe 'tis the Alamode Faſhion? For theſe *ſhort black Aprons*, which *G. F.* here reprehends, had the Name, tho' not the Qualities, requiſite to an Apron. At the Foot of this Friendly Caution, *G. F.* ſums up the matter in theſe words: *And ſo ſet not up, nor put on, that which you did once with the Light condemn; but in all things be plain, that you may adorn the Truth of the Goſpel of Chriſt, and judge the World: And keep in that which is Comely and Decent.* How wittily ſoever the Libertines of this Age may plead againſt this Wholſom Advice, we ſincerely deſire, that we may be Followers of it; not doubting, but we ſhall have entire Satisfaction therein, when we ſhall be ſummoned to leave this Tabernacle of Clay.

If a Man muſt be repreſented, as guilty of *groſs and unaccountable Superſtition*, for adviſing his Friend to put on *Comely and Decent Apparel*, without reſtricting them to this Form, or that Faſhion, only in general, that it may be *Comely and Decent*; what Name ſhall we give thoſe

People, who enjoyn all their Fraternity to a Set Form of Habits, whereby they muſt appear *Singular?* How culpable the *Church of England*, ſo called, is in this matter, a Quotation taken out of their *Canons and Conſtitutions Eccleſiaſtical*, will demonſtrate: In the Seventy Fourth Canon I find theſe words, *viz.* "We do conſtitute and appoint, that the Arch-"Biſhop and Biſhops ſhall not intermit to uſe "the accuſtomed Apparel of their Degrees. "Likewiſe, all Deans, Maſters of Colledges, "Arch-Deacons and Prebendaries in Cathe-"dral and Collegiate Churches, (being Prieſts "or Deacons) Doctors in Divinity, Law and "Phyſick, Batchelors in Divinity, Maſters of "Arts, and Batchelors of Law, having any "Eccleſiaſtical Living, ſhall uſually wear Gowns "with *ſtanding Collars* and *Sleeves*, ſtrait at the "Hands, or wide Sleeves, as is uſed in the "Univerſities, with Hoods or Tippets of Silk, "or Sarcenet and ſquare Caps; and that all "other Miniſters admitted, or to be admitted "into that Function, ſhall alſo uſually wear the "like Apparel, as is aforeſaid, except *Tippets* "only. We do further in like manner ordain, "That all the ſaid Eccleſiaſtical Perſons above-"mentioned, ſhall uſually wear in their Jour-"neys, *Cloaks* with Sleeves, commonly called "*Prieſts Cloaks*, without *Gards*, *Welts*, *long But-"tons* or *Cuts*: And no Eccleſiaſtical Perſon "ſhall wear any *Coif*, or wrought *Night-Cap*, "but only plain *Night-Caps*, of *black Silk*, *Sat-"ten*, or *Velvet*. — In private Houſes, and in "their Studies, the ſaid Perſons Eccleſiaſti-"cal may uſe any Comely or Scholar-like Ap-

"parel,

" parel, provided that it is not *cut* or *pinckt*;
" and that in publick they go not in their
" *Dublet* and *Hose*, without *Coats* or *Cassocks*,
" and that they wear not any *light-coloured*
" *Stockings*. Consider these Injunctions, and
tell me, whether *G. F.* for saying, *Away with your Skimmingdish Hats, unnecessary Buttons*, &c. or the Authors of these *Canons* (who do constitute and appoint some particular Forms of Apparel for their whole Society, and condemn others, as *Linnen Night-Caps, long Buttons, light-coloured Stockings*, &c.) are the most Superstitious? Their Predecessors, who lived in the first Ages of Christianity, had no Singularities in their Apparel, whereby they might be discriminated from the rest of their Brethren; and when these Superstitious Conceits about particular Habits and Dresses began to bud amongst them, it was severely reprehended even by the Bishops of *Rome*; as is demonstrable from the Writings of Pope *Cœlestine*, an Author of the Fifth Century, who very pathetically reproves the Practice of some Bishops, that apparelled themselves after a particular manner: "We must *(saith he)* make our selves
" remarkable for our Wisdom, Prudence and
" Purity, not by our Garb and Cloathing; we
" must teach the Faithful, and give them a
" good Example by our Lives, and not impose
" upon them by outward Shews; we ought not
" to seek how to please their Eyes, but to fill
" their Minds with Divine Precepts.

He (G. F.) *gave out rare Orders, about unnecessary Buttons, Skimmingdish Hats*, &c. *and was very diligent in instructing his Followers in* P. 8.

these, and such like Essential *Points of his Religion.*

G. F.'s diligence in instructing his Followers in the Knowledge of the *Credenda*, and in the Practice of the *Agenda*, of the Christian Religion, is apparent from his Writings, *&c.* but that he made any Externals, Essentials of his (*i. e.* Christian) Religion, we shall desire *J. S.* to prove; till then, we shall not admit his *Ipse dixit*, without other Testimonials conclusive. Nevertheless, we do highly value and approve of his Christian Advice concerning *Modest and Decent Apparel*; and do heartily desire, that all our Friends would not be only Nominal, but Real Followers of him therein. What his genuine Thoughts are, concerning *unnecessary Buttons*, &c. in the preceding Pages I have fully demonstrated; to which I refer the Christian Reader.

P. 8. *Not new Looks or Habits, or an odd Dress, or any Singularity in our Carriage (as the Quakers dream) that Christianity requires.*

If by *new Looks*, *J. S.* means a vain and airy one, we grant his Assertion; but if by *new Looks*, he intends a sober and serious one, we deny it. If *new Habits* respects only those that are made according to the Gay and Beau Fashions, we subscribe to it; but if his Intention is thereby to incourage (as the drift of this Section seems to be) his Readers in their Conforming themselves to every Fashion, that comes in Vogue, we unanimously oppose it. If by an *odd Dress*, he means a *modest and decent Dress*, without any Superfluity, we dissent from him therein; but if by an *odd Dress*, he aims

at

at a singular sort of a Garb, such as the decimating *Levites* of our Age do generally wear, we readily grant it. Neither do we encourage a singular and affected Carriage in any; nor condemn those that have a liberal Education, provided their Behaviour in all things is such, as becomes a Follower of a Crucified Jesus.

He continues his Discourse: *Therefore it is a great Violation of Charity, and not judging Righteous Judgment, to condemn All, without distinction, as guilty of Pride and Vanity, for wearing only a little Ribbon, or some of that* **same** *thing, called Lace.* P. 8.

I do not perceive any Reason here is for annexing the Pronoun **same**, to **thing**; nor can I observe any Antecedent whereto, according to the exact Rules of Grammar, the word *same* doth relate; if *J. S.* will tell me, I shall take it as a Favour. The Falsity of this Rector's Insinuation here, is obvious to all, who have been curious to inspect our Actions, in representing us, as *Condemning all, without distinction, as guilty of Pride and Vanity, for wearing only a little Ribbon.* For should we condemn all, without any distinction, we should condemn our own Friends; because several of our Men wear Ribbon-Hatbands, and our Women commonly wear Ribbon for their Girdles, and on their Dust-Gowns, *&c.* Our daily Practice being contrary to *J. S*'s positive Assertion, is a sufficient Confutation thereof. What we condemn in the *wearing of Ribbons*, is, when 'tis made of various Gay Colours, or mixed with Gold and Silver Thread; or when 'tis used for Ornament only, to please the vain Mind in any.

any. Neither do we conclude ſolely, from a Man or Woman's *wearing of Lace*, that they are guilty of Pride; yet we are ſatisfied, that it was invented for the Gratification of a vain and proud Mind; and that it will be (as it often hath been) the Burden of many truly Senſible Ones. Theſe Motives have induced us to renounce the uſe thereof.

P. 8. *A well-dreſſed Head is no ſurer a ſign of a Carnal Mind, than a Bob-Cravat, and a Coat with a few Buttons, are the certain Badges of an humble and true Chriſtian Spirit.*

Againſt whom theſe Arrows are darted, I do not peceive. Had any of our Friends let drop any Poſitions like theſe, no doubt but *J. S.* would have expoſed them: But he having not here produced the leaſt Shadow of a Proof, from any of our Friends Writings, wherein they have aſſerted, That *a Bob-Cravat, and a Coat with few Buttons, are the certain Badges of a true Chriſtian Spirit*: I ſhall therefore conſider this Inſinuation, only as a Creature of his own Brain. It was never our method to ſquare Mens Religions only by their Garbs; neither are the Men of our Society reſtricted to *Bob-Cravats*, as his Fraternity is to *Bob-Bands*: For ſome of our Friends uſe *Cravats*, others *Bands*, and a great many wear *Neckcloths*. Hence it may be concluded, that we do not appropriate any Sanctity to a *Bob-Cravat*. Tho' we do not confine any to a particular ſort of Cloathing, as the *Church of England*, ſo called, doth; yet we adviſe all to ſhun Superfluities in Apparel, and to adorn their Bodies with Comely and Decent Dreſſes, as becomes the Followers of Jeſus Chriſt.

I would

I would not be understood by this, to justifie the Fantastick Dresses and Modish Vanities of our modern Beaus, even of both Sexes; but would only vindicate the unconcerned and unaffected Compliance of Sober and Vertuous Persons, with the decent Habits, and if you will, Fashions of the Age. P. 9.

Neither do I say (whatever I may think) that *J. S.* is an Advocate for the *Fantastick Dresses and Modish Vanities of our modern Beaus:* No, no; 'tis for the Fantastick Dresses and Modish Vanities of our *former Beaus*, that this Rector now appears. What the particular Dresses are, that *J. S.* comprehends under these Generals, *Fantastick Dresses and Modish Vanities*; wherein these agree, and wherein they differ from the Dresses he includes in the terms, *Decent Habits and Fashions of the Age*, I cannot divine. Till he shall please to express himself more intelligibly, and specify all the Singulars included under these General Terms, I shall wave the farther Consideration thereof.

Serve God, and love your Neighbour; look well to the inward Frame and Disposition of your Minds; govern your Passions; be Peaceable, Modest and Humble, &c. P. 9.

Would *J. S.* seriously reflect on this good Advice, I doubt not but he would apparently see, that his Actions are opposite to it: Because telling of Untruths, perverting of our Friends Sense, and giving their Words a Turn, quite different from their Intent and Meaning, is no Indication of a *Christian Spirit* in any. His endeavours to excite the Civil Magistrate against his Peaceable Neighbours, by misrepresenting them, is no demonstration of any real

real Love. There is no great harmony between, *Look well to the inward Frame and Disposition of your Mind*, and *Follow the Fashions of the Age: Govern your Passions*; tho' I am guided in Writing this Treatise by the worst of them, even by *Malice* and *Envy: Be Peaceable*; tho' I am for Contention: *Be Modest*; tho' I have been Advocating the Cause of those that dress themselves according to the Modes in vogue: *Be Humble*; tho' I am for receiving Honour, Respect, and affect Greatness.

P. 10. *Our Blessed Saviour was not distinguished, as the proud Pharisees were, from the rest of the Jews*, &c.

We are also of opinion, that Jesus Christ, his Apostles and Evangelists, were not to be known from the rest of their Neighbours (that Cloathed themselves decently and modestly) by any singular Habit or Dress, as the *Priests* now are; neither did they, as the proud *Pharisees* then and now do, conceive, that there is more Sanctity in one sort of Dress, than in another: Neither can we find, that they left any Canons behind them, prohibiting the decent use of *Quilted Night-Caps*, and *light-coloured Hose*, &c. tho' they have against *Excess in Apparel.*

1 Tim. 2. 5, 9, 10. 1 Pet. 3. 3

We do not incourage *a sowre Look*, or *a fallen Countenance*, whatever my Opponent insinuates, near the foot of this Section, in any of our Friends; neither do we believe, that *stiff Carriages*, or *starched Behaviours*, are any *Essentials of Christianity*; neither is it our opinion, that *Courtesie*, *Civility*, and *good Manners*, are any ways inconsistent with the *true Principles of the Christian Religion.*

What

What I have already said, is enough to expose that rude and clownish Deportment of the Quakers towards their Betters, in denying all Civil Respect. P. 11.

By what the Rector hath already said, it is not obvious to me, that he hath, by any Instances produced, proved that we deny *all Civil Respect to our Betters*; unless all *Civil Respect* to our Betters, consists in saying *You* to one Person, and in following the Fashions of the Age: These being the two Particulars objected against us, as Errors, in his former Sections; if he will tell me what precise determinate Ideas he includes under complex Terms, *All Civil Respect*, and *Our Betters*, he need not doubt of a particular Answer thereto. As long as our Deportment is consentaneous to the Mean of the Primitive Christians, we are not careful how rude or clownish it may appear in the Eyes of the Beaus, or of their Patrons.

If the Custom of the Country does require, as for Instance, the taking off the Hat, as a Mark or Token of that Respect, which is due by the Laws of our Religion; whoever refuses thus to take it off, offends both against the Laws of God and Man. P. 11.

His Intention (if I may guess at it by his words) in this Passage seems to be, That if the Custom of the Country requires the taking off the Hat to Man, as a Mark or Token of that *Respect*, which is due, by the *Laws of our Religion*, to Man; whoever refuses thus to take it off to his Fellow-Creature, offends both against the *Laws of God and Man*: If this is his Sense, I then desire him to prove the

the Antecedent, *viz.* That the *Laws of our Religion* enjoyn us to *take off our Hats to Man*; which I am satisfied he never can do: Or his meaning from the fore-cited words, is that, if the Custom of the Country requires the *taking off the Hat to Man*, tho' it is a Mark or Token of that respect, which is due, by the *Laws of our Religion*, to God; whoever refuses to take it off to Man, offends both against the *Laws of God and Man*: If the Custom of the Country is to be reputed the Standard, whereby we are to direct our Actions in paying *Respect* to our Superiours; then, where it requires *Divine Honours*, (as was usually given at *Rome*, to their Emperors) we must not omit giving it them, because it was customary there so to do. Doth not *J. S.* hereby condemn the Act of *Daniel*, in *praying to his God*, when there was a Decree made against it; the Refusal of *Shadrach*, *Meshach* and *Abednego*, to act as their Neighbours did; and the Denial of the *Apostles* and *Primitive Christians* to give Divine Honours to Mortals, tho' it was Customary for the *Romans* so to do, amongst whom they lived? Some may possibly object, That *taking off the Hat to Man*, is not giving him Divine Honour. Let such consider, that *uncovering the Head*, is required of us in our Worshipping of God, 1 *Cor.* 11. 4. Seeing we are enjoyned by the holy Scriptures, to *uncover our Heads* in our Worship to God; and by the Custom of our Country, to Man; the difficulty then will be, how we may know, seeing the outward Act is the same, when it is given as a sign of *Divine Honour*, and when it is given as a token of *Civil Respect*; let its Advocates

vocates demonstrate. If they will say, that it is the Intent of the Agent, and not the Act, abstractly considered, that determines it either Good or Evil: Let them consider, that this is a delicate Argument for the *Popish Adoration of Images.*

His following words are: *For Disrespect and Irreverence to those above us, are really Levelling Principles.* P. 11.

We may admit, that *Disrespect and Irreverence to those above us, are really Levelling Principles*; yet we do not conceive, that *not taking off the Hat to our Superiours*, can be esteemed a *Levelling Principle*; because in several Nations it is not customary to *take off the Hat* to any, and yet in these places the Inhabitants are no more *Levellers*, than in this Country. Tho' they do not take off their Hats to their *Superiours*, yet the Great Men are as easily distinguished from the Commonalty, as here. In *Africa* I have seen a Native come before a King, without using the Ceremony of the *Hat*; but when he paid his Respect to his Prince, he fell down on his Knees, and bowed his Head to the Ground. This Custom we as little approve of, as that of *taking off the Hat.* Was the Rector there, he must, if he would act according to his own Principles, act so too, because the Custom of the Country required it.

The Quakers pretend, tho' they don't use the Ceremony of the Hat, yet they pay Honour to whom Honour is due; but why don't they pay that Honour which is required? P. 12.

We do not only pretend to pay Honour, *to whom Honour is due*; but really do it, as far as it

it doth not clash with the Commands of our God. The greatest Honour, according to our Sentiments, that we can pay our *Superiours*, is, a Chearful Obedience to their Lawful Commands; which, according to our Principles, we are obliged to do; and a passive Submission to the Penalties of those Acts, which, with a serene and quiet Conscience, we cannot comply with. The Reason, *why we do not pay that Honour which is required*, is, because it is part of that outward Worship, which we are commanded to give our God, when we meet together to wait upon Him in our publick Assemblies: We dare not pay the same Respects to Man, that we do to God; nor place God and Man in the same Category.

1 Cor. 11. 4.

P. 12. *They (i. e.* the Quakers) *require this very Token of Respect themselves, which they, out of Conscience, as is pretended, dare not give to others.*

It it none of our method, to require a *Ceremonious* taking off the Hat from our Apprentices, *&c.* as a Token of that Respect, which we cannot give to others; let our *Adversaries* slily insinuate what they can to the contrary. We do not absolutely prohibit the taking off the Hat, without a Limitation; for we approve of a *Religious*, and of an *Advantageous taking off the Hat*, and are daily in the Practice of it: 'Tis only the *Ceremonious* taking off the Hat, that we Conscienciously scruple; we call that a *Religious* taking off the Hat, when it is done in Adoration to God in our publick Meetings, or when we vocally desire his Blessing on those Creatures, which he is graciously pleased to afford us for our Food.

We

We ſtile that an *Advantageous taking off the Hat*, when it is done on account of ſome benefit that probably will enſue to him that doth it; either in reſpect of Health, or for the more convenient Learning of ſome Trade or Science. Beneficial it would be to all Perſons, if they would habituate themſelves to go without their Hats in their own Houſes; by ſuch a Cuſtom, their Conſtitution would be render'd more capable of defending it ſelf againſt the Injuries of the Air, *&c.* and they would not be ſo ſubject, on every alteration of the Weather, to Defluxions, *&c.* as now they are. I judge it abſolutely neceſſary for *Boys* to be obliged, on account of their Health, to be uncovered, when they are within doors; and if *Girls* could be perſwaded to go in their Hair, as Boys generally do, it would be advantageous to their Health.

Conveniency obliges moſt young People to be without their Hats, when they are learning any Art or Science, becauſe it would be an Impediment to their Tutors. School-maſters can inform any, how inconvenient it would be to them, if their Scholars ſhould wear their Hats when they teach them to Read, Write, or Caſt Accompts. For theſe and the like Reaſons, and not for Honour or Reſpect, it is that our Children, Scholars and Apprentices go without their Hats, when they are at home. And we deny, that it is our Practice to Command our Servants or Inferiours to *ſtand with* Cap *in hand before us*, as *J. S.* falſly ſuggeſts: But if any of our Servants or Inferiours, that think the taking off the Hat, Τὸ ἀδιάφορον, *a thing indifferent*, will give us that Reſpect, which they

imagine is their Duty to give our Equals, we do not require it of them, nor juſtifie them therein. We hate Hypocriſie, therefore countenance none in meerly imitating our Actions or Modes of Speech; neither is any Man's Perſon the more acceptable to us, becauſe he doth, out of a Fantaſtick Humour, mimick our Language or Behaviour: We eſteem thoſe moſt, who appear what really they are.

P. 13. *The Friends are ſo Squeamiſh truly, that they are afraid to put off their Hats in the Preſence of their Betters.*

This is a miſtake; for we are no more afraid to take off our Hats in the Preſence of our Betters, than any of our other Veſtments. We do not condemn it, when 'tis for Health or Conveniency done, as aforeſaid; nay, we do it as often as our Hats would be Incommodious to us; not regarding whether we are in the company of our Superiours or Inferiours.

A few Lines under the former words, he ſaith, *The Friends are never againſt receiving Reſpect* (i. e. of the Hat.)

This is falſe; for many of our *Friends* adviſe thoſe, that would ſtand before them uncovered, To put on their Hats; telling them, that they do not expect ſuch Ceremonies.

P. 14. Fox *Blaſphemouſly called himſelf* the Son of God.—*For the Proof of this, I ſhall only Inſtance in that Anſwer which he gave to* Oliver Cromwell, *that he would not fight with the Carnal Sword; which begins thus,* viz. *I who am of the World called* George Fox, *do deny the carrying or drawing of any Carnal Sword againſt any, or againſt thee,* Oliver Cromwell, *or any Man, in the Preſence of the*

the Lord God I declare it, God is my Witneſs, by whom I am moved to give this forth for the Truth's ſake, *from him whom the World calls* George Fox; *who is the Son of God, who is ſent to ſtand a Witneſs againſt all Violence.*

Theſe words, as here cited, have a difficulty in them. In order therefore to mitigate their ſeeming harſhneſs, I ſhall leave theſe Severals to be conſidered.

Firſt; As to the Credibility of this pretended *Letter*, we have nothing but our Adverſaries bare Aſſertion, that they have a Copy of it: If they had the Original, written or ſigned by *G. Fox*, they might gain ſome Credit to their Inſinuations; but as long as their Credentials are highly Suſpicious, having no better a Support, than a pretended Copy, which is only in the hands of our Adverſaries, it will, I hope, have the leſs Credibility with the Unprejudiced. My Author here ſeems to quote *The Snake in the Graſs* for it; the *Snake* cites *F. Bugg*'s *New Rome Arraigned:* It is not impoſſible nor improbable, but that *F. B.* may be the Author of it, becauſe he hath forged ſeveral things, *viz. A Tryal, A Sermon, A Dialogue*, &c. in our Names; which are the genuine Off-ſpring of his own Brain.

Secondly; Becauſe the pretended Quotations do not exactly agree: The Fragment that is produced by the *Snake*, p. 113. hath not theſe words, for the Truth's ſake, as *J. S*'s hath. Had it been genuine, no doubt but the *Snake* would have been more exact, than to have left out *four words* in ſuch a Quotation as this is.

Thirdly; We may very Rationally ſuppoſe, if this was *G. F*'s Letter, that he concluded it

with these words, *From him whom the World calls G. Fox*; and a Postscript might begin with the following Sentences, *Who is the Son of God? He who is sent to stand a Witness against all Violence*; thereby alluding to the words of Christ to *Peter*, *Put up thy Sword into its place*, Mat. 26. 52. and to the Soldiers, *Do Violence to no Man*, Luke 3. 14. To those that shall object, That the Pronoun *He* is not the Original: My answer is, Prove it. But if they reply, It is not in our Copy: Let them consider, that it is as possible for a careless or invidious Transcriber to omit the term *He*, as for the *Snake* to leave out *four words* together.

What I have already urged against the Validity of this *Letter*, may be esteemed a sufficient Vindication of *G. F.* from the Imputation of *Blasphemy:* Nevertheless, to satisfie such as are subject to believe, that this is a Real, and no Fictitious Shred of a Letter, which *G. F.* sent to *Oliver Comwell*, I shall consider it

Lastly, For Argument sake, as a *Genuine Piece*, and shall wave all my former Objections against it; and admit, that *G. F.* did, in a lax sense, term himself the *Son of God*; barely from such an admission, I am perswaded it will be beyond the abilities of *J. S.* from thence to prove *G. F.* a *Blasphemer*; because the *Son of God* is predicated in holy Writ of various Subjects. Man is called the *Son of God* by *Creation*, by *Adoption*, and by *Profession:* Jesus Christ is the *Son of God* by Nature, according to his *Godhead*; by Wonderful Union, according to his *Manhood.*

By Creation, *Adam* is called the *Son of God*, Luke 3. 38. *Which was the Son of* Adam, *which*

was

was the Son of God. By Adoption, the Saints are called *the Sons of God*, Rom. 8. 14. *As many as are led by the Spirit of God, they are the Sons of God:* If all that are led by the *Spirit of God*, are the *Sons of God*, then every Numerical Perſon, that is led by the Spirit of God, is *the Son of God*. By Profeſſion, thoſe that are Born of Godly Parents, have the Title of *Sons of God* given them, *Gen.* 6. 2. *The Sons of God ſaw the Daughters of Men*, &c. In theſe Senſes a true Chriſtian may be called *The Son of God*, without the horrid Imputation of *Blaſphemy*. And if *G. F.* did ever aſſert, that he was the *Son of God*, it was in ſome of theſe Qualified Senſes; becauſe we that knew him, are ſenſible, that he abominated the glorious Title of the *Son of God*, in the ſenſe it is *ſingularly* predicated of Jeſus Chriſt. The Ancients gave the Title of *the Son of God* to the Regenerate, as is undeniable from a Paſſage of *Tertullian*, in his Book *De Pudicitia*; his words are, *Hæc non admittet omnino, qui Natus a Deo fuerit; non futurus* Dei Filius, *ſi admiſerit:* "He that "is Born of God, will not commit ſuch Sins as "theſe; he ſhall not be the Son of God, if "he do commit them.

The Idolatrous Practices of the Quakers, in worſhipping G. F. *proved from undeniable Inſtances.* p. 16.

For the Proof of this falſe Aſſertion, he takes a ſingle Quotation out of the *Snake*, whom he calls an *Authentick Author*. The Credibility of his Stories, *J. Wyeth* hath ſufficiently expoſed in his *Switch*; but becauſe *J. S.* inſults over him, on account of his Anſwer to this Paſſage, I ſhall conſider it here, and offer the following Particulars

culars in our Friend's Vindication. First, I shall repeat the *Snake*'s words, as *J. S.* hath quoted them, and then answer them disjunctively;

P. 17. which are, *That he (i. e.* the Snake) *had it from Eye-witnesses, who have seen the Quakers fall down to* G. F. *and saying to him, Thou art the Son of the Everliving God, the King of Israel; all Nations shall worship thee,* &c. *And kneeling to his Wife* Margaret, *gave her an* Ora pro nobis *in these words, O thou my heavenly Mother, pray to my heavenly Father for me. These Adorations were common to* G. F. *And that Blasphemous Vulpone took it gravely, without any reprehension; but on the contrary, with delectation, stroking his Hand over their Faces, as his custom was, who kneeled or fell prostrate before him. But because the Friends call always for an Instance, tho' the Case be never so common, I will, to oblige them, go a great way back, and name* Ann Gargil, *who, when* G. F. *came first to* London, *threw her self upon her Knees, betwixt his Feet, and cryed out to him, Thou art the Son of the Living God.* S. B. *another Quaker, now alive, was present, and confesses, she was struck with that Blasphemous Expression.*

Let these Eye-witnesses be produced, that saw the *Quakers* fall down to *G. Fox*, and salute him with, *Thou art the Son of the Everlasting God, the King of Israel; all Nations shall worship thee,* &c. We provoke him to Name his Witnesses, and the *Quakers* that gave *G. Fox* these *Titles*; we crave no favour at his hands: If he doth not nominate them, we shall enumerate these Suggestions amongst the rest of the *Snake*'s Forgeries.

With

With an Assurance peculiar to our Adversaries in telling Untruths, the *Snake* affirms, That *those Adorations were common to* G. F. As to the Falsity of this Story, I appeal to *Keith* and *Bugg*, two formerly of ours, now of *J. S*'s Society, whether they were ever present when any of our Friends gave *G. F.* or any other, such Titles on their Knees; if it was common, no doubt but they can tell, seeing they were so long conversant with us. For my self, I do solemnly declare, that tho' my Parents were *Friends* (and it may be, none of the meanest amongst them) with whom *G. F.* was intimately acquainted, and I always Educated by them in the Ways of *Truth*; yet I never saw nor heard of any Adorations given to *G. F.* till I met with this Passage. Who can imagine, that is not byassed by the blackest Malice, that we, who had a Personal Knowledge of *G. F.* and were often in his company, should be ignorant of his daily Practices, and should never have seen nor heard of such common Actions, till an *Adversary* should advise us thereof, *Credat Judæus apella?*

His following words are, *And that Blasphemous Vulpone took it gravely, without any reprehension; but on the contrary, with delectation, stroking his hand over their faces (as his custom was) who kneeled, or fell prostrate before him.*

We provoke the *Snake*, and the *Rector* his Follower, to produce one single Instance, from whom *G. F.* received these *Adorations* gravely, without any Reprehension, much less with Delectation, as the *Snake* affirms; or that he stroked his Hand over such Creatures Heads,

who kneeled, or fell proſtrate before him.

He goes on inſultingly, *But becauſe the Friends call always for an Inſtance, tho' the caſe be never ſo common, I will, to oblige them, go a great way back, and name* Ann Gargil, *who, when* G. F. *came firſt to* London, *threw her ſelf upon her Knees betwixt his Feet, and cryed out to him, Thou art the Son of the Living God.*

To reſcue our Friends from the horrid Imputation of giving or receiving *Divine Adoration*, I ſhall leave the following Particulars to the Readers Conſideration.

Firſt; We acknowledge, that about the Year 1655. there were a Set of Women tinctured with the *Spirit of Ranteriſm*, who would give Honours to the Creature, more proper for their Creator: Theſe our Friends unanimouſly rejected, except *James Naylor*, who not minding the Gift of God in himſelf, was deluded by them: He and his Followers were denied by *G. F.* and the reſt of our Friends; and for that Act diſcarded their Society. *J. N.* at length being reduced to a ſenſe of his Deluſions, made a Publick Recantation, condemning both himſelf and his Abettors therein.

Secondly; The Reaſon, in my opinion, that induced the *Snake* to go ſo far back, was, becauſe he could meet with no ſhadow of an Inſtance nearer; and conſidering the Fact was tranſacted about Fifty Years ſince, it might be rationally ſuppoſed, that all the Perſons then preſent, are now dead, whereby this circumſtantiated Story might paſs the eaſier undiſcovered. And no doubt, if all that had any know-

knowledge of that Act of *A. G.* had been so, but the *Snake* would have been as dogmatical in his Positions, as if he had seen all the Circumstances transacted.

Thirdly; As to *Ann Gargil*, she was a *Ranter*, and reputed as such, before the time that it's said, *She fell on her Knees in the presence of* G. F. and continued in their *Practices* afterwards; yet would intrude her self sometimes into our *Friends* Company, till she was publickly disowned by them, which was a few Weeks after. We esteem our selves no more answerable for this Creature's Actions, than *J. S.* is accountable for his *Authentick Author*'s Machinations against the late Government.

Fourthly; We deny that *G. F.* did stroke his Hand over *Ann Gargil*'s Head, as the *Snake*'s Innuendo's seem to conclude.

Fifthly; *S. B.* told me, that *A. G.* did not throw her self between *G. F*'s Feet.

Sixthly; *S. B.* is not positive, that *A. G.* did, on her Knees, utter these words, *Thou art the Son of the Living God.*

Were not these Objections sufficient to invalidate *J. S*'s Inferences from the *Snake*'s Premises, I could have advanced several other Arguments; but this Relation being so notoriously *larded* with Untruths, the very nominating two or three of them, is certainly enough to nauseate any Religious Palates, and render the whole suspicious; therefore they are at present omitted. Had not *J. S.* been mightily put to it for an Instance of these *Quaker-Adorations*, as he calls them, doubtless he would never have rested satisfied, in producing the Act of a *Ranter*, as the only Proof thereof.

In

In the middle of the Citation, it's said, *And*
P. 17. *kneeling to his Wife* Margaret, *gave her an* Ora pro nobis, *in these words, O thou my heavenly Mother, pray to my heavenly Father for me.*

Concerning the Names of those Persons, that gave *Margaret Fox* this *Ora pro nobis*, here is not one Syllable. Can it be imagined, if the *Snake* had any Instances of this nature, that he would have concealed them? If they were reputed *Quakers*, let them be named; but if they were *Ranters*, the naming of them would have marred his Cause: On this account, possibly, he exposed not their Names. I have discoursed with some of *M. Fox*'s Children concerning this matter, and they do assure me, that they never saw any *Quaker* fall on their Knees to their Mother; much less say, *O thou my heavenly Mother, pray to my heavenly Father for me.*

P. 17. *Lest the Quakers should pretend these are Stories, raised to slander Truth and its Friends; you must know, that* all *they can say, in excuse of these plain Instances of their Idolatrous Practices, is only this,*
Switch, P. 182. viz. *I do here charge the Snake, says* Wyeth, *with a notorious Lye, in saying, that* G. F. *did, with delectation, ever accept of any Adoration, or to be stiled King of Israel;* &c.

The *Quakers* do not only pretend, but can demonstrate, that these Stories are raised for no other intent or purpose, but to Slander *Truth* and its *Friends*. It may be concluded, that this Rector hath a mighty Conceit of the Extensiveness of his own Knowledge, from his saying; *You must know, that all they can say, in excuse of these plain Instances of their Idolatrous Practices,*

Practices, is only this, viz. *I do here charge the Snake with a notorious Lye, in saying, That* G. F. *did, with delectation, ever accept of any Adoration, or to be stiled King of Israel*, &c. What I have said in the former Pages, is enough to convince the Impartial, that *J. S.* egregiously Romances, in affirming, that what *J. Wyeth* hath printed, is all that the *Quakers* can say in this case. No doubt but *J. W.* could have said much more: But it being the opinion of most, (perhaps it may be his also) that if any Relator of a matter of Fact is detected of Lying in any Circumstance, no Credit is to be given to the rest, till he can rescue himself from the Imputation of a Lyar; and *J. W.* having positively asserted, That the *Snake* was guilty of a notorious Lye, in affirming, that *G. F.* did, with delectation, ever accept of any Adoration, might think that a sufficient Confutation of the Credibility of the whole Story.

Doth not this Minister, by saying, *You must know, that all they can say*, &c. take an Attribute of God? For what *finite Creature* can tell all that any Man can say on this or that Subject? If none but our Creator knows the Thoughts of particular Persons, certainly then it is great Presumption in the Rector positively to affirm, That *this is all they* (*i. e.* every numerical Quaker) *can say, in excuse of these plain Instances.* Where *these plain Instances of the Quakers Idolatrous Practices* are, I cannot tell; I have, with some attention, read this *Section* over and over, in expectation of finding them there; but, to my satisfaction, I lost my labour. And there seems to be something extraordinary in this

Man's

Man's Concluſions; for who but *J. S.* would argue after this manner? *J. W.* hath ſaid no more on this Subject here, therefore he can ſay no more: Or thus, A *Quaker* hath advanced no other Argument againſt this Aſſertion of the *Snake*, therefore no *Quaker* can advance any other Argument, *&c.* Is not this a rare Logician, that can from a particular, deduce an univerſal Concluſion?

Four Lines under the former Paſſage, he argues much after the ſame method, in ſaying, *They (i. e.* the Quakers) *cannot deny, you ſee, that* Fox *uſed to be worſhipped and adored.*

The Premiſes from whence he makes this Inference, he ſubjoyns in the following words, viz. *Becauſe* Wyeth *hath not a word to ſay againſt that. J. W.* hath not ſaid a word againſt this, therefore the *Quakers* cannot. O fine Logick! *Riſum teneatis amici?*

P. 20. *He that conſiders the ſtrange Wilfulneſs of the Quakers, in denying Civil Titles, would be almoſt apt to imagine, that they had found out ſome plain Texts of Scripture, where God had expreſly forbidden us to give any Marks of Honour and Reſpect.*

I do not conceive why any Perſon ſhould be apt to imagine, from our Conſciencious Refuſal of giving ſome *Civil Titles*, (as *J. S.* calls them) that we had found out ſome plain Texts of Scripture, where God had expreſly forbidden us to give *any Marks of Honour or Reſpect.* It is ſufficient for us, if we can produce a plain Text of Scripture, where Chriſt hath expreſly forbidden us to give that *Title*, which this *Rector* pleads for, and we ſcruple; tho' we do not

not cite any Scripture, where God hath expresly forbidden us to give *any Marks of Honour or Respect.*

The principal Instance produced here by my Adversary, of our denying *Civil Titles*, is from a Conscientious Refusal in us of giving that flattering Title, Master, to those that are in no respect our *Masters:* To justifie our selves in the non-observance of that vain Custom, we are satisfied that we have the positive Commands of Jesus Christ, who said, *Be not ye called Rabbi, for one is your Master, even Christ*; and in the tenth Verse, he corroborates his former Expression, by saying, *Neither be ye called Masters, for one is your Master, even Christ.* Mat. 23. 8.

We are not against all *Civil Titles*, as my Opponent suggests; we scruple none of those that the *Apostles* and *Primitive Christians* gave, before the great Night of Apostacy deluged the Christian World. We oppose not the Use of those, that any can justly claim either by Law, Office, or Nature; it is those that Flatterers, in their Addresses use, to gratifie a *proud and vain Mind:* And such as the Persons cannot truly and properly assume or appropriate to themselves, that we Conscienciously refuse: Our daily Practices may speak for us in this matter. Where was there any of our Friends that ever oppos'd the calling of a *Captain, Major, Colonel*, or *General*, by these Designations, provided they were by their *Military Places* Legally entituled to them? Who is there among us that doth not give the *Civil Magistrates* their proper Titles, as often as they have an occasion to use them, *viz. Constable, Justice, Sheriff,*

Sheriff, *Mayor*, *Judge*, &c. I never met with any of our Communion that scrupled to call any Man *Father*, *Master*, (that was either his real Father, or legal Master) *Esquire*, *Counsellor*, *Doctor of Law* or *Physick*, *Knight*, *Lord*, *Earl*, *Duke*, *Prince*, *King*, &c. as long as they had a Lawful Right to them. By this it is evident, that we do not deny all *Civil Titles*; and that *J. S*'s Inference, from our denial of giving *Flattering Titles*, to conclude, *we ought therefore to give none at all*, is foolish and illogical.

We are for giving *Honour and Respect* to all Men, especially to the *Civil Magistrate*: The most Essential Part of that Respect and Honour, which is due from us to our Superiours, in our opinion, doth not consist in speaking of *false Grammar*, or in *taking off the Hat*; but in *loving them*, and *obeying their just and lawful Commands*: In the latter, we can demonstrate, that we are not behind the rest of our Neighbours; with the former we cannot comply, for Reasons formerly assigned. If my Antagonist will be pleased hereafter to specifie every numerical *Title*, which he comprehends under the indefinite terms *Civil Titles*, he may depend on our Reasons why we cannot oblige our Superiours with such Designations; till then, I shall not think it my Duty to consider this Subject much farther.

In the following Section, the *Rector* suggests, that the Language of our Saviour, *Neither be ye called Masters*, does not respect the Custom that is amongst us, of giving the flattering Title *Master*, to those that are in no respect our Masters, in Salutations; but that the Meaning of this Command is: *Be*

Be ye not Masters, as the Pharisees and Jewish Doctors are, who have usurped a Tyrannical Authority over the Consciences of their Followers; by which means, they are obliged implicitly to believe whatever they teach them, and are absolutely to resign themselves to their Conduct, as if they were Infallible. Now this is such a Blind Obedience, that our Saviour expresly forbids his Disciples ever to require it; and such a Despotick Power, that he will by no means allow them to exercise over one another. P. 235

This Exposition of the Text seems to be calculated principally against an Inconsiderate Act of *some Quakers* in *Barbados*; I say *some*, because many honest Friends there opposed it, and it was disliked by us here, and by those of our Communion in other parts of the World. We are no Favourers of a *Blind Obedience* in any; neither do we exercise a *Despotick Power* over one another. According to our private Sentiments, we are not so culpable in blindly following our Leaders, as my Adversary and his Fraternity are: To demonstrate this, so that it may be obvious to others, I shall first consider the Passage; from whence *J. S.* concludes, *That they (i. e.* the Quakers) *have given up themselves, Soul and Body, to the absolute Conduct and Management of their Leaders*; and then expose the *Despotick Power*, which the Superiours of our National Church exercise over the Inferiour Ministry. P. 23.

The Passage, from whence my Adversary would infer, that the *Quakers* are obliged *Implicitly* to believe whatever their Ministers teach them, runs in these words, *viz. I desire* P. 23.

to

to give up my whole Concern, if required, both Spiritual and Temporal, unto the Judgment of the Spirit of God *in the Men and Womens Meetings.* Had this *Rector* no other design, than the Exposing of the *Quakers Errors*, as he insinuates in his Introduction, certainly he would never have made this particular Act an universal Objection; because as soon as this Order came to the sight of *G. Fox*, it was censured by him; and he, in conjunction with *George Whitehead* and *Alexander Parker*, wrote to their Friends in *Barbados*, to stop this Paper from going any further, because they did not approve of the Doctrine therein contained; and *Stephen Crisp* wrote a Book principally against this Paper, where he tells his Reader, That he believed *the Paper was not only ill worded, but ill meant*, by him that contrived or drew it up. Doth Christianity teach its Ministers to condemn a whole Society for the inconsiderate Actions of a few, when 'tis publickly oppugned by the rest? Is this *doing as you would be done unto?* Common Morality would eveu blush at such Invidious Deductions.

S. Crisp's *Works*, *P.* 454.

Had there been nothing in this Paper more repugnant to our Principles, than this Quotation, viz. *I desire to give up my whole Concern, if required, both Spiritual and Temporal, unto the Judgment of the* Spirit of God *in the Men and Womens Meetings*; it is very probable that our Friends would not have so earnestly opposed it, when it first appeared. For what hurt could accrue to any, from submitting their Affairs, whether Spiritual or Temporal, to the *Judgment of the Spirit of God*, in the Men or Womens Meetings,

or

or in a particular Perſon? Nay, I am ſo far from cenſuring my Friends, for their readineſs to be guided by the *Spirit of God*, that I judge it my Duty implicitly to believe, That whatever the *Spirit of God* commands, is obligatory; let the Organ that delivers it be never ſo contemptible, provided he can perſwade me that he is divinely Commiſſionated. But where *J. S*'s Senſes were, I cannot imagine, when he, from the fore-cited Premiſes, concluded, *Therefore they* (*i. e.* the Quakers) *have given up themſelves, Soul and Body, to the abſolute Conduct and Management of their Leaders*; unleſs he phanſies, that *Spirit of God* and *Leaders*, are equivalent terms.

Having thus briefly defended my *Friends* from the Imputation of *blindly following their Teachers*, I ſhall in the next place ſhew how culpable our *Accuſer* and his *Fraternity* are in this very thing, viz. *In abſolutely reſigning themſelves to the Conduct of their Superiours*; not to tire my Reader with many Inſtances, I ſhall at preſent only preſent him with one, which is contained in the Oath of *Canonick Obedience*, which the Miniſters of the *Church of England* are obliged to take, when they are Ordained by their Biſhop: The Form of it runs thus; **Ego* A. B. *Juro quod præſtabo Veram & Canonicam Obedientiam Epiſcopo — ejuſque Succeſſoribus in omnibus licitis & honeſtis, ſic me Deus adjuvat*: "I *A. B.* "do ſwear, that I will perform True and Ca- "nonick Obedience to the Biſhop,—and to his "Succeſſors, in all things that are lawful and "honeſt; ſo help me God. By Vertue of this Oath of *Canonick Obedience*, the Dioceſan hath

* Biſhop *Sparrow*'s Collect. of Art, &c. P. 132.

his *Clergy* in an absolute Subjection; his *Despotick Authority* is so prevalent with them, that if he commands any of them to deliver this or that Person to the *Devil*, that is, to Excommunicate him, they are obliged, without demanding a Reason, to pronounce that Dismal Sentence. And as the Bishops assume a Power to determine what is *True* and *Canonick Obedience*, and what Particulars are included in these Generals, **All things that are Lawful and Honest**; I cannot perceive where their Power terminates, and what Burthens they may not impose on the Necks of their *Curates*, &c. by reason of the various Senses, which may be given the Extensive Terms contained in this Oath.

I shall conclude this Chapter with the Saying of our Saviour; *Thou Hypocrite, first cast out the Beam out of thy own Eye, and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye.*

Mat. 7. 5.

CHAP.

CHAP. II.

The Quakers Sentiments concerning the Light within *vindicated, and the Objections againſt it invalidated.*

IN my former Sheets, I have made an Eſſay to defend our *Practices* from the falſe Gloſſes and invidious Turns of my Adverſary; how Succeſsful my Endeavours have been in that attempt, is left to the unbyaſſed Reader's determination. I ſhall now proceed to the Conſideration of our *Principles*, deſiring the aſſiſtance of Chriſt my Redeemer, to inable me to vindicate our *Friends*, and his Bleſſed *Truth*, from this Adverſaries malicious Inſinuations.

I ſhall make it appear, that they *are quite different from thoſe profeſſed by the whole Chriſtian World.* P. 25.

This Paſſage is a little obſcure, and ſeems not to be extraordinary Grammar; becauſe there is in this Paragraph no viſible Antecedent to the Relative they: If *they* relates to *Quakers*, it will run thus; *I ſhall make it appear, that they* (Quakers) *are quite different from thoſe profeſſed by the whole Chriſtian World*; this is rare Senſe: If *Principles* is the Antecedent, the Period is not then clearly worded. But waving theſe Grammatical Niceties, the Meaning of this Sentence, by the Context, ſeems to be, That he will *make it appear, that the Principles of the Quakers are quite different from thoſe profeſſed by*

the whole Christian World. The *whole Christian World* is a place of a vast extent, and there is a great difficulty lies on those, that would only recite the different *Principles* of all the *Christians* in *Europe*; but to make it appear, that our *Principles* are quite different, from those professed by the *whole Christian World*, is a prodigious Undertaking. This is not yet done; therefore in his Reply I shall expect, according to his Promise, the performance thereof.

P. 26. *It is—freely and openly owned and acknowledged by themselves, that their Religion is not only different from what is professed in the Church of* England, *but also in all the Churches in* Christendom.

What but Malice in Perfection, could have instigated any Man, to publish such known Falshoods! We provoke him to prove these Premises, because we are not sensible that any such Conclusions can be naturally deduced from the Passages, taken by him out of *E. Burrough*'s Epistle to *G. Fox*'s *Great Mystery:* To demonstrate that my Adversary hath done unjustly by our Friend, I shall leave these Severals to be considered.

His first Quotation is out of an Epistle prefixed to *E. B*'s Works, where he cites this Pas-
P. 26. sage, viz. *And that we have sufficient cause to cry against them, and to deny their Ministry, their Church, their Worship, and their whole Religion.* Here the *Rector* like a prejudiced Person, breaks off in the middle of the Period: But *E. B.* goes on, and in the following words gives his Reasons, why he thinks he hath sufficient cause to cry against the *Priests*, and to deny their *Ministry*, their *Church*, their *Worship*, and their

whole

whole Religion: As being not, saith he, *in the Power, and by the Spirit of the Living God, as commanded of him, or ever practiced by his Saints; but this declareth the Ground and Foundation thereof to be another thing, and not the same on which the true Church, and Ministry, and Practice, and Worship, and true Religion were builded in the days of the Apostles.* After this General, he subjoyns in that Epistle several particular Motives, which induced him to deny their *Ministry*, viz. *First*, Because the *National Ministers*, were *Hirelings, who made a Prey of their Hearers, and fed themselves with the Fat, and devoured Souls for dishoneſt Gain.* Secondly, Because they *were as rough Goats, in the nature of Swine, that are polluted in the filth of the World; and in the nature of Dogs and Lions, devouring one another, and biting one another, and killing one another; which things were not in the Churches of Christ.* Thirdly, Because they *run for Gifts and Rewards, and preached for filthy Lucre, and through Covetousness made Merchandize of Souls, seeking Money and Gain to themselves.* Fourthly, Because they *agree with the false Ministry, false Prophets, false Apostles, and Deceivers of old, in* Call, Practice, *and* Maintenance: *Fifthly*, because they excited the *Magistrates* and *Commonalty* to *Persecution*, by *Lyes, false Oaths*, and by suggesting that the *Quakers were Deceivers, Witches, Seducers, Heretieks, Blasphemers*, &c. Thus I have briefly deciphered some of the Qualities of the *Priests*, against whom *E. B.* there levelled his Discourse. Now let all sincere Christians determine, whether our *Friend* had

not a juſt cauſe to cry againſt ſuch *Prieſts*, and to deny their *Miniſtry*, &c.

He ſpoke againſt their *Church*, becauſe its zealous Members, by their Actions againſt the *Quakers*, ſeemed to have thrown off the common Principles of Morality: He did not approve of their Forms of *Worſhip*, becauſe it was much degenerated from the Practices of the Chriſtians in the *Apoſtles* days: He diſliked their *whole Religion*, becauſe the Power and Spirit of God did not accompany its Teachers.

The Second Inſtance, which *J. S.* produces as a Proof of our Religion not only *differing from what is expreſſed in the Church of* England, *but alſo in all the Churches of* Chriſtendom, is from a Paſſage in the ſame *Epiſtle*, not far from its End, where *E. B.* expreſſes himſelf in theſe words: *Thou may'ſt fully perceive we differ in Doctrines and Principles; and the one thou muſt juſtifie, and the other thou muſt condemn, as being one clean contrary to the other, in our Principles.* I can ſcarce perſwade my ſelf, that any Man, not blinded with Prejudice, would, after a deliberate Reading of the Context, have taken this Sentence *univerſally*; whereas by the foregoing words it is reſtricted to the Doctrines and Principles oppoſed by *G. Fox* in that particular Volume. To elucidate this matter more fully, I ſhall quote ſome of his own words, in the ſame Paragraph, which are: "Here thou haſt "a Catalogue, and whole Number of Books, "printed and written againſt us, and **abun-"dance of their Doctrines**, uttered againſt "us, and in oppoſition to us, gathered up in "this

"this **Volume**, in a Sum, with our *Anſwers* "to them; and if thy Heart and Mind be "ſingle, thou may'ſt underſtand in meaſure "the difference in Doctrine, between them "and us, and compare each of them with the "Scriptures; and ſee whether their Doctrines "and Principles, laid down as the Subjects of "their Books; or our Doctrines and Principles, "laid down in Anſwer to theirs, be according "and agree with the Scriptures, *&c.* Either let my Opponent advocate the Cauſe of theſe *Prieſts*, and defend all their Doctrines and Principles, which are Enumerated in the *Great Myſtery*, and there Anſwered by *G. Fox*; or elſe let him deſiſt from throwing any more of his dirty Ink upon us.

The third and laſt Inſtance, which *J. S.* cites, is out of *Edward Burrough*'s Works: *And ſo all you Churches and Sects, by what Name ſoever you are known in the World, you are the Seed of the great Whore.* What our Friend here intends, by *All you Churches*, is apparent from his own words in the preceding Page, where he diſtinguiſhes between the Members of the *True* and *Falſe* Churches of Chriſt: *The Members of the Falſe Church*, ſaith he, *are ſuch as had been amongſt the Members of the True Church, and were once Convinced; which had got the Form, and put on Sheeps Clothing upon the Wolfiſh Nature.* Theſe are the Churches and Sects he directs his Diſcourſe againſt; ſuch as had the Form, but not the Power; the Cloathing, but not the Nature of a Chriſtian. Neither is the term *All* to be taken here Univerſally, becauſe he reſtricts it in the following Page: P. 416.

As a Proof thereof, take his own words; *Yet this I have to say, in all sorts of People, and amongst all those Sects amongst* Papists *and* Protestants, *and all Sects risen out of them, in* **Thousands** *of People, notwithstanding the Darkness, and all the Apostacy that hath ruled in general; yet in* **some** *of all Sorts and Sects, there hath been a Sincerity and Simplicity, and a Desire and Zeal for God and of God, in them and amongst them.* Having thus briefly considered our Friend's Expressions, I shall now leave it to the Determination of the Unprejudiced; whether *J. S.* hath done us Justice, or made it appear, that our Principles are quite different from those professed by the *whole Christian World.*

P. 26. *Now this is not only the Opinion of one of their most noted Writers, stiled a Son of Thunder and Consolation, a True Prophet and Faithful Servant of God; but his Works were approved and printed by the* Order *and* Care *of their Second Days Meeting.*

Had this Man been present at the *Second Days Meeting*, and seen this Book approved of, and orders given by them for its printing, he could not have been more dogmatical, than he is, by positively affirming, That *his (i. e.* E. B's*) Works were approved and printed by the Order and Care of the Second Days Meeting.* Notwithstanding 'tis so confidently affirmed by him, I shall take the liberty to assert, that when this Book was printed, there was no such Meeting in Being, as the *Second Days Meeting*; and consequently *J. S.* hath published a notorious Untruth in Fact.

P. 28. *Now the Quakers have* **always** *endeavoured to perswade their Followers, that* G. Fox *has made some notable Discoveries concerning the Light within, of which*

which the World was altogether ignorant: And therefore they have told us, "*That it pleased God* "*to send forth his Servant* G. F. *who was of God* "*made an Apostle in this Age, and hath been* "*Instrumental in his hand, for the directing of* "*Thousands to the Light of Christ in Men.* Switch, P. 37, 38.

To know what *Ten Thousand* People, in many separate places, are *always* endeavouring to do, is beyond the capacity of any Mortal; yet *J. S.* hath the Presumption boldly to assert, That *the Quakers have* **always** *endeavoured to perswade their Followers*, &c. These sort of Romantick Positions are so common with my Adversary, that without the concurring Testimonies of others, I can scarce believe him when he speaks the Truth. What these notable Discoveries, that *the Quakers have always endeavoured to perswade their Followers, that* G. F. *hath made concerning the Light within, of which the World was altogether ignorant*, are, *J. S.* had done well to have particularized them, if he had thought they had merited our Observation. I know of no *Discoveries* that *G. F.* hath made *concerning the Light within*, but what are contained in the Holy Scriptures, and such as the Primitive Christians have left us in their Writings. Neither doth the Fragment taken out of the *Switch*, in my opinion, prove, *That the Quakers have always endeavoured to perswade their Followers, that* G. F. *hath made some notable Discoveries concerning the Light within, of which the World was altogether ignorant*; it only relates a Matter of Fact, *viz.* That *God sent forth* G. Fox, *and he became Instrumental in his hand, for the directing of Thousands to the Light of Christ in Men.* I am fully satisfied, that what

what the *Switch* hath there ſaid, is true: But why *J. S.* ſhould infer from thoſe Premiſes, that *G. F.* hath made ſome *notable Diſcoveries concerning the Light within, of which the World was altogether ignorant*, I cannot conceive. If this Paſſage was not brought to prove the preceding words, then they are yet to be proved; till that is done, no further notice will be taken of it.

P. 28. *And having endeavoured to make a great many ignorant and well-meaning People believe, that this (i. e.* the Light within) *was never taught by any but themſelves.*

This is ſuch an apparent Falſhood, that I admire any Man, whoſe Face is not caſed with Braſs, would preſume to publiſh it to the World. Let any but read our Treatiſes on this Subject, and they will abundantly find Quotations taken out of the Scripture, and out of the Ancient Chriſtians, and others, coatteſting with us the Doctrine of the *Light within.*

P. 29. *I appeal to all the World, whether this moſt Neceſſary, and indeed Eſſential Doctrine of Chriſtianity (viz.* of the Light within) *has not been always taught and profeſſed by the Church of* England.

If this is an Eſſential Doctrine of Chriſtianity, and acknowledged as ſuch by the Church of of *England*, how comes it to paſs, that *J. S.* and his Fraternity, take ſo little notice of it in their Sermons? Are not ſome of them ſo far from Eſpouſing its Cauſe, as publickly to ſtigmatize it with the Blaſphemous Terms of the *Light of a Natural Conſcience*, an *Ignis fatuus*,

fatuus, a Diabolical Light, a Spark from the Devil's Forge, a Whimsical Witness fetch'd from the Land of Terra Incognita, the Grand Impostor, &c. These Predicates of the *Light within*, are sufficient to give any Religious Palate a gust of the Sentiments, that some of the *Priests* of our National Church have of this Fundamental Doctrine of Christianity: Let my Opponent reconcile himself, if he can, with the rest of his Society. For if the *Light within* is a most Necessary, and an Essential Doctrine of Christianity, as we believe it is, and *J. S.* here seems to subscribe to it, I do not then perceive how he can excuse some *Episcopalian Ministers* from Blasphemy.

Follow the Light within: This is their whole Creed, the Sum total of their Belief. P. 31.

We are not ashamed to recommend all People to the Guidance of the *Light within:* And had my Adversary been directed by it, in penning this Treatise, he would never have published such notorious Untruths. Who is there, that hath been at any of our Meetings, or read any of our Writings, that cannot contradict this Man, and detect him of Misrepresenting us in this matter? It's true, we advise all to follow the Dictates of the *Light within*, esteeming it a necessary Article of our Faith: But that it is our *whole Creed*, or the *Sum total of our Belief*, we utterly deny.

Near the foot of this Page, he saith, *They* (Quakers) *don't lay any stress in the* Incarnation, Death *and* Sufferings *of our blessed Saviour, as of any necessity to have Faith in them, in order to Salvation.* P. 31.

This

This is a great Abuſe; for we (who have been Bleſſed with the outward Knowledge of the Holy Scripture) do believe, that it is abſolutely neceſſary for us to have *Faith in the Incarnation, Death, Sufferings*, &c. of our Lord and Saviour Jeſus Chriſt. The Falſhood of this Paſſage is ſo obvious, to all thoſe that have had any knowledge of us, or of our Principles, that I eſteem it unneceſſary to dwell any longer on this Subject.

P. 32. *They (i. e.* the Quakers) *have ſuppoſed this Light within to be God: This I will ſhew you out of a famous Book,* * *wrote by a very ancient Friend, one* William Dewsbury.

* *The Diſcovery of the great Enmity of the Serpent*, p. 13.

Should I not grant my Adverſary this Suppoſition, the Truth of it may be doubted; until he can produce better Credentials, to confirm his Readers in theſe Sentiments; becauſe I am apt to think, no unbyaſſed Perſon will conclude, meerly from this Citation out of *William Dewsbury*'s Book, that the Quakers have ſuppoſed the *Light within* to be God: Which is, "So deep Sorrow ſeized upon me, and I knew "not what to do, that I might get Acquaint-"ance with the God of my Life, who created "me for his own Praiſe and Glory; then I "ceaſed from my vain Converſation, which I "had lived in, and began to read the Scriptures "and Books, and mourn and pray to a God; "*I knew not where he was*, but expected him "(only) without; looking up towards the Firmament, where my Carnal Imagination told "me he was, and as I had heard thoſe the World "calls *Miniſters*, whom I went to hear, whoſe "words did witneſs with my Carnal Imagination

" tion of God: They said, he was above the " Skies, calling it *Heaven*; but I felt the hand " of the Lord within me. Here is a brief Relation of what happened to him, when he was Eight Years old. But from what words in this Citation he can rationally conclude, that *the Quakers have supposed the Light within to be God*, my Intellectuals cannot perceive.

He goes on, *Now the Devil himself had never such a Thought as this.*

What a prodigious Man is this, to whom the Thoughts of the Devil are known!

Two Lines under the former words, he asserts, That *Dewsbury the Quaker says, it's the Carnal Imagination of the Worlds Ministers, that witness God to be in Heaven above, a meer Childish Fancy; and the Effect of a Carnal Mind, to expect God without.* P. 32.

I challenge him to prove these words, or else let him be recorded as an infamous Defamer, and a notorious Forger of Falshoods. Where did *W. D.* say, *It's the Carnal Imagination of the Worlds Ministers, that witness God to be in Heaven above, a meer Childish Fancy; and the Effect of a Carnal Ministry, to expect God without?* These are malicious Suggestions, no ways inferrible from the Premises. Neither is it surprising, that a Child, of the Age of Eight Years, should have odd Notions concerning God; seeing many of riper Ages, as the *Anthropomorphites* imagined that God had a Humane Shape.

Note, *W. D.* doth not say, *the Carnal Imagination of the Worlds Ministers*, as *J. S.* represents him; but where he uses the terms *Carnal Imagination*, he prefixes the Pronoun **my** before them;

them; whereby theſe words are reſtricted to himſelf.

P. 33. *They* (Quakers) *have dreamt ſo much of Chriſt's being within them, that they have quite loſt all ſenſe of his having any Perſonal Exiſtence or Being without them.*

From my Adverſary's unuſual aſſurance in telling Untruths, I am ſubject to believe, that he hath accuſtomed himſelf to Romance. Had it not been Natural, certainly he would have bluſhed at the Penning of ſuch notorious Falſities.

P. 33. He continues his Diſcourſe, *And therefore have endeavoured to implant theſe wild Notions in the Minds of their Children, as ſoon as they can read, by charging them not to believe in Chriſt, as he is in Heaven above.*

I provoke him to nominate one of our *Friends*, that ever charged their Children not to believe in Chriſt, as he is in Heaven above: We abſolutely deny any ſuch Doctrine. Let *J. S.* prove his words, or let him be ſtigmatized with the odious Name *Lyar*, to future Generations.

His following words are, *This is the Quakers Doctrine, which* William Smith *hath publiſhed in* P. 8. *his Primmer*; * *where, diſcourſing about True and Falſe Miniſters, he has theſe Expreſſions:* "Child, "*But how may I then know, which is True, and* "*which is Falſe, by their words; ſeeing words* "*may be the ſame?* Father, *Why they that are* "*Falſe, preach Chriſt without, and bid People be-* "*lieve in him, as he is in Heaven above: But* "*they that are True Miniſters, they preach Chriſt* "*within.*

W. S's

W. S's Senſe being obſcure, and liable to be wreſted to a Meaning quite different from his real Sentiments, Care was taken in its Second Edition, to give his Senſe in Expreſſions more clear, and in Terms not ſo ambiguous, as it was in the former. To ſatisfie my Reader, I ſhall take the trouble of reciting our Friends words, as they are printed in the Second Impreſſion, which are as follows: "*Child*, But how "may I then know which are true (Miniſters) "and which are Falſe, by their words, ſeeing "words may be the ſame? *Father*, Why they "that are Falſe, preach Chriſt without **only**, "and bid People believe in him, as he is in "Heaven above, (in oppoſition to his being "**within**:) But they that are true Miniſters, "they preach Chriſt **within**, and direct Peo- "ple to wait to feel him in themſelves, and "ſo to believe in him as he makes himſelf "manifeſt in them, (whereby they truly con- "feſs his being **without** alſo;) and this is "true Doctrine, that brings People to mind "that Principle of God in their own Con- "ſciences, which comes down from Heaven, "and goes thither again; and ſuch as are in "the Earthly Wiſdom, they do not know Hea- "ven above. From theſe words it is undeni- able, that we do not only own Jeſus Chriſt, as he is in Heaven above, at the right Hand of God, in his Heavenly Manhood; but alſo, that he is the Eternal Light, that ſavingly enlightens every numerical Man coming into the World. To his Spiritual Appearance in Man's Heart, our Friends have been *principally* Commiſſioned to teſtifie: Hence our Adverſaries have *Illogi-* P. 55.

cally

cally concluded, that we do undervalue his outward Appearance in the Land of *Judea*, &c. Which is a groſs Calumny, calculated by ſome deſigning Perſons, on purpoſe to render us obnoxious in the Eyes of our Neighbours. We have not thought it ſo neceſſary, publickly to Inculcate thoſe Principles of our Religion, which have been believed by all, as thoſe Eſſentials of Chriſtianity which have been oppoſed by moſt: Nevertheleſs, as occaſion offers, we have not been backward to publiſh the Doctrines of *Chriſt*'s *Birth*, *Sufferings*, *Crucifixion*, *Reſurrection*, *Aſcenſion*, *Glorification*, &c. thereby to manifeſt his Divine Power and Glory.

There is a common Juſtice due to all Authors; and if one place of their Writings may not be admitted as an Expoſition of another, few of the Ancients, by an Invidious Critick, will be found Orthodox. *Calvin* hath an Expreſſion as ſeemingly Heterodox as this of our Friend, viz. *Quia Chriſtus non extra nos eſt, ſed in nobis habitat*; "Becauſe Chriſt is not with-"out us, but dwelleth in us. Will any unprejudiced Man, only from this Paſſage, ſay, *Calvin* denied that Chriſt had any Perſonal Exiſtence or Being without us? Would he not rather give it a Charitable Conſtruction, and ſay, Theſe words are Elliptical; his Meaning was, (otherwiſe it would thwart his Sayings in other places of his Works) *That Chriſt is not* only *or* wholly *without us*, *but alſo dwelleth within us?* This is, doubtleſs, the Genuine Senſe of the Author. May we take the ſame liberty in Interpreting our Friend's Expreſſion, then it would run thus: *Falſe Miniſters preach Chriſt* only

Lib. 3. *Cap.* 3. *N.* 24.

only *without, and bid People believe in him* only *as he is in Heaven above; but they that are true Ministers, they preach Christ both within and without.*

Here they expressly disown any other Christ, than what is within them; for this they say is the only, and principal, and greatest in being. P. 34.

This my Adversary suggests, as an Inference deducible from a Quotation taken out of *William Smith's Catechism.* To manifest his Injustice, I shall repeat my Friend's words, which are: "*Quest.* And is that, which is within you, the P. 57. "only Foundation upon which you stand, and "the Principle of your Religion? *Answ.* That "of God within us, is so; for we know it is "Christ, and being Christ, it must needs be "Only and Principal; for that which is Only, "admits not of another; and that which is "Principal, is Greatest in being: And thus we "know Christ in us, to be unto us the Only "and Principal, *&c.* (Here he breaks off with an *Et cætera*, and leaves out the following words, which are in some degree Explanatory of the former) "Who was before all things, and in "whom all things consist. Christ our Saviour may be considered in a twofold sense, *viz.* Either as he is God, or as he is the Seed of the Woman: As he is the Divine *Logos*, the Eternal Word, he is the *Only*, the *Principal*, and the *Greatest in Being*; in this respect only he can be said to be *before all things, and in whom all things consist*: For as Man, these Terms cannot properly be predicated of him. These things being premised, I leave it to the determination of the Moderate, whether *J. S.*'s Inference, viz. *Here they*

expreſly diſown any other Chriſt, than what is within them, naturally flows from the words of *W. S.* laſt cited.

Near the foot of this Page, my Adverſary produces a Paſſage out of *G. Fox's Great Myſtery*, which is as follows: *The Devil was in thee; and thou ſay'ſt, thou art ſaved by Chriſt without thee, and ſo haſt recorded thy ſelf to be a Reprobate.*

P. 250.

Had he added the following words, he would have done the Author of this Sentence juſtice; which are, *And ignorant of the Myſtery of Chriſt within thee; for without that, thou doſt not know Salvation.* *G. F.* concludes, that the Devil was within *C. Wade*, from the many Lyes which were publiſhed in his Book, and from the filthy Air that came out of him, as the words immediately going before the Quotation demonſtrate; and he pronounced the Sentence of *Reprobation* againſt him, becauſe he was ignorant of the Myſtery of Chriſt within, and expected to be ſaved **only** by Chriſt, as without. This is apparently the true Senſe of the Author, and is demonſtrable from his Expreſſions in the ſame Paragraph. He that will take the liberty to mutilate Paſſages, may eaſily ridicule the moſt Innocent Expreſſions.

P. 35.

By what I have already ſaid, it appears, that the Ancient Friends have ſlighted and undervalued a Chriſt without.

Being a little habituated to *J. S*'s Modes of Speech, I am the leſs ſurprized at this confident Aſſertion, viz. *That the Ancient Friends have ſlighted and undervalued a Chriſt without.* The contrary, in my opinion, is evident from what

what has been said in the preceding Sheets: But I can tell him what evidently appears, by what he hath already said, *viz.* That he is a Calumniator, a Parer of Sentences, a Misinterpreter of Passages, and Publisher of known Falshoods.

His following words are, *We need not wonder then, that the modern Quakers believe only in a Christ within.* P. 35.

Whatever *J. S.* may falsly suggest concerning us, we do not only believe in Christ, as he is within us; but also in him, as Born of the Virgin *Mary*, Crucified without the Gates of *Jerusalem*, Ascended into Heaven, in the sight of his Disciples, and now sits at the right Hand of Majesty, to make Intercession for us.

As to the two Romantick Stories, copied out of *Daniel Leed*'s Book called, *A Trumpet sounded*, or that related by *G. K.* in the *Defence of the Snake*, we do not credit the Relaters; *First*, Because, had they given an impartial Account of Matter of Fact, it is not to be doubted, but they would have as publickly exposed their Names, as their Principles. *Secondly*, Because they are professed Enemies to our Society; and *G. K.* was expelled it for his Irregularities, *&c. Thirdly*, Because they are guilty of misrepresenting our Words, violating our Sense, and of publishing Falsities. This *Caleb Pusey* hath fixed on *D. Leed*'s, in his Answer * to him; and I have done the like to *G. K.* in my Treatise intituled, *Protens Redivivus*; Till these Assertions are co-attested by Persons of more Repute than these are,

* *Satan's Harbinger Incountred*

I shall not esteem this Story worth my farther notice. Nevertheless, had some unwarantable Expression dropp'd from a weak Brother, we are of an opinion, that it would have affected us no more, than the Stories, related by the *Cobler of Gloceſter*, concerning the Immoralities, *&c.* of the *Prieſts*; or the unscriptural Notion of that Ministers at *Turners-Hall*, who publickly said, That he believed, *that Christ hath now in Heaven the same Flesh, Blood, Bones, Stomach and Guts, that he had when here on Earth*, do affect *J. Stillingfleet* and his *Brethren.*

Protens Rediviv. p. 20.

As *Affirmanti incumbit probatio*, so I lay it on *J. S.* to prove, that *Abraham Hulings* was disowned by the *Quaker-Church* (as he terms it) at *Burlington*, for opposing the Doctrine there specified: Till that is done, I presume no candid Reader will credit the Narrator.

P. 37. *Cannot we bless God, for Christ's Spiritual Appearance in our Hearts, but we must presently, with the* Quakers, *banish him out of Heaven.*

This is an Invidious Suggestion, no ways relative to us: For we do not only bless God for his dear Son's Spiritual Appearance *within us*; but also sincerely believe, that *Christ is now in Heaven above.* That this was the Doctrine of our Ancient Friends, I can abundantly prove from a Cloud of *Testimonies*, which may be taken out of their Writings, were there any necessity of it. Tho' we have not banished Christ out of Heaven; yet I fear that *J. S.* will be exiled from that Glorious Habitation of the Saints, for his premeditated Injuries, *&c.* which he hath done the *Quakers*, unless he repents; which I sincerely desire he may.

They

They (Quakers) *have most certainly lost the very Object of the Christian Faith*, viz. *The Man Christ Jesus, whom they will not allow to have now a* Humane *Body in Heaven.* P. 37, 38.

It is our Faith, that the same Man *Christ Jesus*, that died without the Gates of *Jerusalem*, is now in Heaven, with the *same Body*, as much as a *Natural* and *Spiritual*, *Terrestrial* and *Celestial*, can be the same. To affirm, That *we have most certainly lost the very Object of the Christian Faith*, is a great Abuse on us: For we have always believed him to have a *Glorified Body in Heaven*; but cannot admit, that Humane is a proper Epithet for *Celestial Body*. From our Conscientious scrupling the word *Humane Body*, we do not conceive, that it will, by any just Consequence, follow, that we do thereby deny the Man *Christ Jesus* to be the Object of our Faith. If we consider what *Anatomists* understand by *Humane Body*, we shall find that it is an aggregate of Material Particles, variously modified; and from the different ranging of these Corpuscles, result those parts we call *Flesh*, *Bones*, &c. These Concretions, being vitally united to the Soul, naturally constitute Man. The Material and Tangible Parts of Man, we call *Humane Body*. This Body is supported by Food; and, according to the Laws of Nature, subject to Hunger, Thirst, Cold, Sickness, Death and Corruption. Now when any of our Society have opposed Christ's Body now in Heaven, being *Humane*; they did it not, because they did not believe that he was now in Heaven in a Glorified One; but only because they could

not admit, that his Glorious Body now in Heaven, is a Material one, *viz.* such an one, in all respects, as 'twas on Earth, and liable to the same accidents, as they thought the term *Humane Body* did naturally imply. The concisest way to bring this Controversie to a Period, will be, to settle the determinate sense of the word *Humane Body*, by enumerating all the particular Idea's comprehended under that complex Term. Therefore I shall desire my Opponent, when he revives this Controversie, to explain what he means by *Humane Body*, and recite all the simple Idea's which he includes in that indefinite Term.

P. 38. *I asked him*, (a Quaker) *Whether he did believe the Body of Jesus Christ, which rose from the dead, to be now in Heaven? He replied, he was passive, and that he would not answer me.*

Whether this Story is true or false, it doth not much concern me. I could advance several Arguments against the Credit of the Narrator; yet I shall omit these at present, and consider the Relation as true. 'Tis probable the Respondent knew the Nature of the Querist, and how subject he was to mis-quote and pervert the words of his Opponent, therefore prudently reply'd, *I am passive.* Tho' our Friend (as he says) would not gratifie him with an Answer; yet if I could be perswaded that an Answer would prevent him from publishing any more Untruths concerning us, I would favour him with one. Then, hoping that it may have this Effect, my Reply is, We do believe the same Body of Jesus Christ, which died without the Gates of *Jerusalem*, and rose from

from the Dead, is now in Heaven, as much as a Natural Body and a Spiritual Body can be the same. But what Qualities remain the same, when a Mortal Body is made Immortal, or when a Corporeal Body is Spiritualized, or wherein to place the Identity between Celestial and Terrestrial Bodies, I confess my Ignorance.

The Quakers having, as you see, thus doted on their Light within; you must know, that they do not believe there is any necessity to have Faith in Jesus Christ, who died at Jerusalem. P. 39.

Passing by his Scoff at our *doting on the Light within:* To the following words I reply; The People called *Quakers* do believe, there is a necessity for them to have Faith in Jesus Christ, who died at *Jerusalem*; and they that say the contrary, do them great Injustice.

Now let any sincere and well-disposed Quaker but attentively consider this, and try if they can justifie their Leaders, for teaching the Light within to be sufficient to Salvation, without something else. P. 41.

Let any but consider our Sentiments of the *Light within*, and then try if they cannot justifie all such, as hold the Sufficiency of the *Light within* in our sense. We consider it as the *Eternal Word*, the *Emmanuel*, *God with us*, *Christ*, who said, *I am the Light*; and is *God blessed for evermore.* *G. Keith*, who hath so strenuously opposed the Sufficiency of the *Light within* to Salvation, without something else, confesses, That **in a true sense it is God and Christ, the Eternal and Essential Word.* In his *Christian Catechism*, he re-asserts the same; *The Light*, saith he, *is God and Christ, the Eternal Word,* John 9.5 Rom. 9.5

**Antich.* and *Sadducees*, P. 23.

John 1. These Treatises being published since he was excluded our Society, can it then be imagined, he spake these things in favour of us? Certainly no.

In this sense, is not the *Light within* sufficient to Salvation, without any thing else? Is not God Omnipotent? Cannot the Almighty do what he pleases? Cannot he save this Man, or that Woman, who hath been providentially deprived of the Historical Knowledge of *Christ* in his outward Appearance? Tho' he can, and doubtless will, save many Conscientious *Heathens*, who have had no opportunity afforded them, of attaining *Faith in Christ*, as he was outwardly Born of a Virgin, *&c.* Yet we do believe there is a necessity for us to have Faith in *Jesus Christ*, who died at *Jerusalem*, in order to our Salvation; because we have been blessed with the outward Knowledge of the holy Scriptures; whereof many *Indians*, not through any wilful or malicious fault in themselves, but by the Providence of God, have been deprived.

P. 43. *They* (Quakers) *were never heard to preach up the necessity of Faith in a Crucified Jesus.*

When an Untruth, stamped with a great assurance, will thereby receive a Currency; then this, probably, will be credited. Otherwise I am perswaded no Man, that hath frequented our Assemblies, or read our Writings, will believe this Calumniator herein. For my self, I can solemnly declare, that I have often heard the *necessity of Faith in a Crucified Jesus* preached up in our Meetings. Morally speaking, this *Rector* could never be certain of what he hath

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here so boldly asserted. For tho' *J. S.* or One Hundred more, never heard this Doctrine preached up; doth it therefore follow, no Person ever heard them? I am confident Ten Thousand others have heard our Teachers publickly inculcate the *necessity of Faith in a Crucified Jesus.*

He annexes, *This is a Stumbling-Block to the Quakers, as well as to the Jews.*

This is utterly false.

He continues his Discourse, *Therefore they don't expect to be saved by Faith in an outward Jesus.*

This is an absolute Untruth, in his sense, as is apparent from what I have already said in the preceding Pages.

To the last recited words, he subjoins, *But they believe Christ is nothing but a Principle dwelling in them:*—*"*"*What is Christ, saith he,* (W. Penn) "*but Meekness, Justice, Mercy,* &c. *Here's the Quakers Christ, a Moral Habit, or a Principle of Vertue.*

*Address to Protestants, p. 119.

Here *W. Penn* predicates *Meekness, Justice, Mercy,* &c. of Christ; can it therefore be reasonably concluded, that Christ is only a Moral Habit, or a Principle of Vertue? Certainly no: This is a Figurative Expression, called by the Schools *Metonymia effecti*, and often used in holy Writ. The Apostle *Paul* truly affirms, that *Christ Jesus is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.* Is this to be construed in a strict, or in a lax sense? Doubtless in the latter. The Apostle's meaning then is, that Christ is the Author of these Christian Graces. And in *Psalm* 27. 1. it is said, *The Lord is my Light, and my Salvation*; i. e. the

1 Cor. 1. 30.

Author

Author of my Salvation. According to these Forms of Speech, Christ may be said to be *Meekness*, *Justice*, *Mercy*, &c. that is, the Author of these Christian Vertues. If these Modes of Speech are to be disliked in *W. P.* I see no reason why the Prophet and Apostle should not be included under the same Predicament.

P. 44. *You may ask them, why they do pretend to preach, if the Light within be sufficient?*

I am of an opinion, that if any should ask this *Rector*, Is Jesus Christ sufficient to Salvation, without any thing else? He would answer in the affirmative. Then I shall crave leave to use some of his own Expressions; omiting the term *Light within*, and use *Jesus Christ* in its place: If Jesus Christ be sufficient to Salvation, *why doth he pretend to preach*, and take so much Money annually for Expounding the Scriptures, and provide such large Barns to receive the Tithes? *Does Christ want any Instruction? Or doth he intend to inform our Saviour? Does not this suppose, that Christ cannot, or will not, teach his People their Duty, as well as* J. S. *can himself?* We dare not say, that the *Light*, considered as God, Christ, is not sufficient to Salvation; or that the Almighty cannot, or will not, teach us our Duty, as well as we can our selves. Nevertheless, we esteem Preaching necessary in the Churches of Christ, for Instructing the Ignorant, for Reproving the Disorderly, and for Incouraging the Godly. A Talent is given to every one of us, and a Power to improve it; if we are negligent, and lay it up, like the unprofitable Servant, in a

Napkin,

Napkin, our Condemnation will be juſt, and our Judge alſo: Tho' he could, by his Omnipotent Hand, have compelled us to improve the Talent, which he had committed to our charge. Our Creator hath put us in a Path that leads to Salvation, and given us a Guide to conduct us therein; but if we obſtinately refuſe to follow him, after many reiterated Strivings, inwardly by his holy Spirit, and outwardly by his Miniſters, he will deſiſt, and not always ſtrive with Rebellious Man.

We never are ſuch Deiſts, as to affirm, that this (Light within) is ſufficient to Salvation, without ſomething elſe. P. 45.

Before a Perſon can be certain, that the belief of the Sufficiency of the *Light within* is Deiſm, he ſhould firſt know what particular Sentiments intitle a Man to that Name. Such are generally termed *Deiſts*, who believes, there is *One God*, *Providence*, *Vertue and Vice*, the *Immortality of the Soul*, and *Rewards and Puniſhments after Death*; and deny all the other parts of Revealed Religion. Now, unleſs the *Light within* is a Synonymous Term with *God*, I cannot conceive, why ſuch as believe the Sufficiency of the Light, can in any reſpect be juſtly called by my Adverſary *Deiſts*. If it is meerly on a Suppoſition, that thoſe who aſſert the Light's Sufficiency, do thereby deny the Doctrine of the holy Three that bear Record in Heaven, and that *Light* and *God* are equivalent Terms: Then *J. S.* muſt either grant the Sufficiency of the Light, or deny the Omnipotency of God. 'Tis poſſible this *Rector* hath other Notions of a *Deiſt*, than at preſent I have;

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and calls those *Deists*, that believe the Light's Sufficiency on some other account. Therefore I would desire the favour of him, when he Replies, to explain himself a little more clearly; and enumerate the particular Idea's, which he comprehends under that complex term *Deism*; and to advance his particular Arguments, why the solitary Belief of the Sufficiency of the Light, should intitle its Defenders to that Antichristian Name.

P. 46. *First, I shall begin with their Pretences to Infallibility; for having once got it into their Heads, by I know not what fatal Delusion, that the very Person of Christ is within them; nothing would satisfie them, as a Consequence from this, but that they needs must be Infallible.*

As Men, we never made any Pretences to *Infallibility*; neither have we attributed it to our selves, but to the Spirit of God in us. As long as we act nothing, but what the *Spirit of Truth* dictates to us; so long we may be said to be *infallibly guided:* But when we add any of our own Conceptions, we are as *fallible*, and as liable to be mistaken, as others. Our Sentiments are, that we have a Manifestation of the *same Spirit* which the Prophets formerly had, now given to us. *Cyril*, Bishop of *Alexandria*, was of this opinion, who said, * Ἓν τὸ πνεῦμα τὸ ἅγιον τὸ τε ἐν προφήταις ἓν καὶ ἐν ἡμῖν. *The same holy Spirit, which was in the Prophets, is also in us.* Seeing we have, by the Testimony of this Man, the *same Spirit* in us, which the Prophets (who were infallibly guided by it, in penning those Relations, which are, through Divine Providence, yet extant, to our great Benefit and Comfort)

* Tom. prim. p. 295.

Comfort) had; Hence it may be concluded, that it is not impossible, nor improbable, but those, who have the same Spirit which they had, may, in following its Dictates, be as infallibly led.

The *Rector* is mistaken, in asserting, That *we have got an opinion, that the very Person* (Manhood) *of Christ is within us.* It is our Faith, that his *Glorified Manhood* is now in Heaven above, notwithstanding we have asserted, that he is Spiritually in us; believing it is no Contradiction, to say, *Christ is in Heaven*, and *in us*, at the same time, under different Considerations. The Premises being denied, my Adversary's Consequence, viz. *They needs must be Infallible*, needs not my further Consideration, till he can get better Props to support this Assertion.

They (Quakers) *say indeed over and over, that they are Infallible*; *but here they stop, for they don't endeavour to prove it: We use to say, Affirming and Proving are two things*; *but here the Quakers make them the same.* P. 46.

Had *J. S.* nominated the Persons included in the Pronoun *They*, and given us the Names of those Quakers, *that have said over and over, that they are Infallible*; this Assertion might have merited some Belief. Till better Proofs, than his *Ipse dixit*, are produced, I am induced to believe, that no Judicious Reader will condemn us on his single Affirmation, though ushered in with the greatest assurance imaginable. His subsequent words, *They don't endeavour to prove it*, we grant, are true, had we ever esteemed our selves *Infallible*. Can it be

reasonably

reaſonably ſuppoſed, that we would never have made any Eſſay to prove it? But ſeeing, by my Adverſary's Confeſſion, we have not endeavoured to do it; may it not hence be reaſonably concluded, that it was never one of our Tenets, but a Bear-Skin thrown on us by our Enemies, to render us obnoxious in the Eyes of our Neighbours, as in truth it was? I can readily ſubſcribe to his Saying, *That Affirming and Proving are two things:* For was all true, that this *Rector* affirms concerning the *Quakers*, we ſhould be ſome of the worſt People in the World. But ſeeing he grants, that a bare Affirmation is no Proof, I ſhall therefore deſire his Reader to conſider our Defences, before he paſſes Sentence on us; becauſe he that gives a Verdict *ex parte*, is generally put to the trouble of a re-hearing; whereby the former Decree is often reverſed.

P. 47. *Another mighty Priviledge the Quakers lay claim to, by having the Light within, is a Sinleſs Perfection; for they have always been deſirous to make ignorant People believe, that they could live without Sin.*

We are very ſenſible of the great advantage we daily receive, by having the Light, the Spirit of Truth, given us for our Conductor through this Sea of Troubles, towards the Heavenly *Canaan:* But that we are thereby intituled to a *Sinleſs Perfection*, is not ours, but our Adverſary's opinion. They that will be at the pains to read our Writings, may find, that we predicate the Light *univerſally*, of all Mankind; and to prove this, we often urge

John 1. 9.

John 1. 9. where the Evangeliſt ſaith, *The true Light lighteneth* **every man** *that cometh into the World.* Hence it is apparent, that we do grant the Unrighteous have this Light, as well as the Righteous. How can it then be reaſonably ſuppoſed, that we lay claim to a *Sinleſs Perfection*, only by having it? Were this Suppoſition true, would it not naturally follow, that the Wicked, meerly by having it, have as good a Title to a *Sinleſs Perfection*, as the Godly? This is an Abſurdity, which we never have, nor ſhall now begin to Patronize.

As to the latter part of this Sentence, *They have always been deſirous to make ignorant People believe, that they could live without Sin.* The term *They* is here to be taken Univerſally or Particularly; if *They* is to be conſidered Univerſally, it includes the *Quakers* Collectively, *i. e.* Every Numerical Perſon of their Society; in this ſenſe, we abſolutely deny, that *the Quakers have always been deſirous to make ignorant People believe, that they could live without Sin.* But if by *They*, the Author intends only ſome Particulars, he had done well had he uſed a term not ſo General; and inſtead thereof, have publiſhed the Names of thoſe Perſons, who *have been always deſirous to make ignorant People believe, that they could live without Sin.* A deliberate Conſideration of the Probability of this Paſſage, will, I doubt not, in a great meaſure Invalidate its Credit. For what Mortal, modeſtly ſpeaking, can be ſuppoſed certainly to know what another is deſirous to do, for the ſpace of an Hour? If one that pretends to tell the various deſires that may occaſionally

appear

appear in the view of another's Mind in a few Minutes time, cannot be credited; how much leſs notice doth he deſerve, who preſumptuouſly takes upon him to tell, what Ten Thouſand are **always** deſirous to do?

Notwithſtanding our Friends have not concluded, they could live without Sin, meerly becauſe the Light of Chriſt tabernacled in them; yet they do believe, that there is a State attainable in this Life, in which it may be as natural for a Child of God to act Righteouſly, as for a Child of the Devil to do Wickedly. And if it is admitted, as certainly it muſt, that Chriſt is more able to preſerve his Followers from Sin, than Satan is to tempt them to it: I ſee no Reaſon that can be aſſigned, why a perfect Freedom from Sin may not be attainable on this ſide the Grave. The *Apoſtle* expreſly Favours this Doctrine, when he ſaid, *He that is born of God, ſinneth not; neither can he, becauſe the Seed of God remaineth in him.* To elucidate this matter, I could quote ſeveral other Texts of Scripture, and produce many Sentences of the Primitive Chriſtians, whereby the Objections againſt a *Sinleſs Perfection* might be obviated; but, intending Brevity, I deſignedly paſs them by; recommending the Eighth Propoſition of *Robert Barclay*'s *Apology* to the Conſideration of thoſe, who deſire a farther Satisfaction, where he, *ex profeſſo*, treats on this Subject.

1 John 3. 9.

P. 48. *Have the Quakers ſuch a mighty Conceit of themſelves, as to think no Sins of any kind can be laid to their Charge?*

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The *Quakers* were never so conceited, as to imagine, that they, considered as a Body of People, lived so regularly, that no Sins of any kind could be laid to their charge: Their Meetings of Discipline are a demonstration of the contrary: For if they did believe, that all their Members were arrived at a *Sinless Perfection*, there would be no need of Constituting or Continuing *Meetings*, for inspecting the Irregular Actions of those that walk disorderly amongst them. The Dregs of our Communion, who are gone with *G. Keith*, and are in Church-Fellowship with my Adversary, are very sensible of the Truth of what I now say; most of them having, for their Irregularities, undergone the Censure of those Assemblies.

Though they (Quakers) *publish their Faults to the World, yet they are so strangely conceited of their own Holiness, that they never make publick Confession of their Sins before God, nor ever ask Pardon for Christ Jesus his sake.* P. 50.

It is scarcely credible, that any Man in his Senses can be so strangely conceited of his own Holiness, at the same time that he openly confesseth his Faults, and exposeth them in print to the World; I never met with such a Person; if *J. S.* will be pleased to nominate one, it shall be esteemed by me as a Favour. Doth it not border on a Contradiction to say, *The Quakers publish their Faults to the World*; and in the same Period to assert, *They never make publick Confession of their Sins before God?* What the Faults here intended are, the Fragments taken out of *G. Fox*'s and *G. Whitehead*'s Writings, will declare, that our Friends do there speak

againſt *Pride*, *Slandering*, *Tale-carrying*, *Railing*, *Cheating*, &c. I doubt not, but the *Rector* will grant, the Particulars there recited are *ſins*; then *Faults* in this place is to be reputed an equivalent term with *Sins*: If ſo, his words may be read thus, *They publiſh their Sins to the World, yet they never make publick Confeſſion of their Sins before God.* If the acknowledging of a Man's Sins in print, is not a publick Confeſſion of them before God and Man, let any tell me how it can be done more publickly.

My Opponent continues his Diſcourſe with
P. 50. theſe words, *Nor ever ask Pardon for Chriſt Jeſus his ſake.*

This is a great Miſtake; for our Friends do ask Pardon of their Sins in the Name of Jeſus Chriſt, and expect to be ſaved only by his Merits, and Work of Regeneration. It being common with my Adverſary to take on him the Proof of Negatives, I am the leſs ſurprized in finding him at that Work here: According to my Sentiments, the Conceitedneſs of this Man is abundantly apparent from his poſitive aſſerting of thoſe things, which, morally ſpeaking, are impoſſible for any Mortal to be certain of: For who, but God, can be poſitive of the Truth of theſe Propoſitions? *They* (*i. e.* the Quakers in general) *never make publick Confeſſion of their Sins before God, nor ever ask Pardon for Chriſt Jeſus his ſake.*

P. 51. *Behold the damnable Pride and Uncharitableneſs of theſe Quakers! What Spirit hath ſeized this* Whitehead, *that he durſt paſs ſuch an Unchriſtian Cenſure, not only on the Church of* England,

land, *but on all the Christian World, to affirm, that we are always Confessing, yet never Forsaking our Sins.*

Let any Man of Sense or Temper, but seriously consider the Passage, from whence *J. S.* concludes, that the Quakers are guilty of *damnable Pride and Uncharitableness*, and that *G. Whitehead hath passed an unchristian Censure, not only on the Church of* England, *but on all the Christian World*; and I am satisfied he will not say, that such Conclusions are naturally deducible from the Premises. To have a true Idea of the State of the Case, it will not be improper to repeat our Friend's Words; which are, "Alas, "poor Sinners! is not a sign of Laughter at "them, but rather of Lamentation and Pity "over their miserable State, who are always "Confessing, but not Forsaking their Sins. May we not take up a Lamentation over the miserable Condition of those, that daily in their Prayers to God, confess, they are *miserable Sinners, there is no Health in them*, as long as they live, without an Imputation of *damnable Pride* or *Uncharitableness?* May we not, without passing an *Unchristian Censure* on the Church of *England*, believe its Members speak Truth, when they say, *They are miserable Sinners, there is no Health in them*? Is it any Breach of Charity to believe, that People are under those very Circumstances, that they repeatedly say they are? Nay, should I not be severely censured, did I dis-believe what others seriously utter concerning themselves, in their Duties to God?

Truth & Innocency, p. 15.

My Opponent egregiouſly abuſes *G. Whitehead*'s Senſe, and violates the natural import of his Words, by ſuggeſting he affirms, *That the Church of* England *are always Confeſſing, yet never Forſaking their Sins*; we have better Thoughts of ſome of them: His words are only levelled againſt thoſe, *who are always Confeſſing, but never Forſaking them.* Can any juſtly conclude, from our Friend's lamenting the miſerable State of thoſe, who Confeſs, but do not Forſake their Sins; therefore none who Confeſs, do Forſake them? This is ſuch a ſtrain on the natural Senſe of the Paſſage, that certainly no unprejudiced Perſon, without doing violence to his own Judgment, could give it ſo malicious a Turn. The wholſome Advice we daily receive from our Leaders, makes us very ſenſible, that it is not our Duty only to Confeſs, but alſo to Forſake our Sins. The running in a Circle of Sinning and Confeſſing, Confeſſing and Sinning, is a State our Friend here diſliked, and we alſo abominate.

To the preceding Words, he annexes theſe,

P. 51. *Why the very Confeſſing of our Sins, is one good ſtep towards having them Pardoned.*

We are of the ſame Sentiments; believing a Penitent Confeſſion, is a good ſtep; but Forſaking our Sins, a far better one towards having them Pardoned. And that this *Rector* may forſake his, and repent of the great Injuſtice he hath done us, is my ſincere deſire.

P. 53. *I ſhall now prove what I told you, that the Quakers do never make publick Confeſſion of their Sins to God, nor ever ask Pardon for the Remiſſion of them.*

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To prove a Negative, is a Difficulty few Men of Senſe, except my Opponent, would undertake; in whoſe Writings, ſuch Attempts frequently occur; ſome notice whereof I have tranſiently taken in the preceding Pages. Notwithſtanding he doth here, with an aſſurance peculiar to himſelf, ſay, *I ſhall now prove, that the Quakers do never make publick Confeſſion of their Sins to God, nor ever ask Pardon for the Remiſſion of them*; I doubt not, but evidently to demonſtrate the contrary: And ſeeing he hath voluntarily taken this Task on himſelf, I ſhall expect ſome future Eſſays, built on a more probable Baſis, than the preſent are: For as yet, I am well ſatisfied, his Performances are far ſhort of his Pretences. And to incline my Reader to concur with me therein, I ſhall offer theſe Severals to his Judicious Conſideration.

Firſt; It is to be obſerved, that this is a reiterated Calumny caſt on us by many of our Enemies. Some Years ſince, *F. Bugg* aſſerted, That we did not *make Confeſſion of Sin to God in Prayer, nor beg Pardon for the ſame*: To which *G. Whitehead* Replied, Here *are two notorious Falſhoods*. What more poſitive denial of the Charge can there be? Either let theſe Malignants deſiſt Printing ſuch notorious Untruths, or let them prove the Reſpondent guilty of one; which I am morally certain they never can do. He goes on, and ſubjoyns the Reaſons why it is expedient for many of our Friends to make Confeſſion of their Sins, and beg Pardon for the ſame; *Knowing*, ſays he, *that many who frequent our Meetings, have great need of both*

Sober Expoſt. p. 42.

ſincere Confeſſion, Repentance, and Pardon of Sin, for Chriſt's ſake, and their own poor Souls.

Secondly; His only Witneſſes being Deſerters, and extreamly prejudiced, we are inclined to hope, their Reports with the Diſengaged will not be credited; eſpecially when they are informed what a notorious Forger, Publiſher of Falſhoods, Calumniator, *&c. F. Bugg* hath been; and that he is ſuch an one, *G. Whitehead*, &c. in their Anſwers, have fully demonſtrated. And that *D. Leeds*, his other Evidence, is under the like Circumſtances, *Caleb Puſey*, in his *Satan's Harbinger encountred*, hath ſufficiently proved. Till theſe Men can reſcue their Writings, from the juſt Cenſures fixed on them by our Friends, I ſhall not think their Aſſertions deſerve my farther notice.

Thirdly; To prove, that *the Quakers do* never *make publick Confeſſion of their Sins to God, nor* ever *ask Pardon for them*; is an Undertaking ſuperiour to the moſt refined Powers that are Natural to Man; and without the Aſſumption of a Divine Attribute, is impoſſible to be done. For who, without a pretence to Omniſciency, can tell what Thouſands of People, for Forty or Fifty Years laſt paſt, diſperſed through the ſeveral diſtant Regions of this Terraqueous Globe, have done, or not done? If this *Rector*'s Ears are not large enough diſtinctly to receive the Sounds, formed by the Organs of Speech in every Individual *Quaker* in this Nation, as I am apt to think (if he hath any Modeſty left) he will acknowledge they are not; then, I ſay, 'tis impoſſible for him actually to prove, that *thoſe Quakers do* never *make*

publick

publick Confeſſion of their Sins to God, nor ever ask Pardon for them, who live in far remoter Regions.

Fourthly; It is no difficulty to enumerate ſeveral of our Friends by Name, who have publickly prayed for Remiſſion of Sins. But from a Suppoſition, that the Evidence of one of his own Party may be of greater Authority with him, than any Teſtimony we can give in; I ſhall here omit ours, and recite what *G. Keith* hath ſaid on this Head in his *Fourth Narrative*; his words are, *Some of them* (Quakers) *have got a way to pray in the Third Perſon plural in their Meetings, as I have obſerved*; *as thus, If any here have ſinned againſt thee, give them Repentance and Forgiveneſs; or thus, Pardon them that have ſinned againſt thee: Thus I have heard* John Feild *pray.* Here is an asking of Pardon for the Remiſſion of Sins acknowledged, by one who will ſay as little as may be, that may turn to our Advantage. I have heard one of our Friends make publick Confeſſion of Sins in the firſt Perſon plural. P. 20.

Fifthly; Our Friends have thought it their Duty to pray for the Forgiveneſs of their Sins, as often as they have ſinned. But to plume themſelves with a Conceit, that they are better Chriſtians than others, meerly becauſe they do, with a Phariſaical Pride, often make publick Confeſſion of them, without any Thoughts of Forſaking them, was never their method. I have diſcourſed ſeveral of our *Publick Friends* on this Subject; but never met with one that oppoſed the publick Confeſſion of their Sins, nor the asking Pardon for the Forgiveneſs of

them; but were unanimous, that both was their Duty: Tho' it may be they do not encourage the doing of it with so great Formality, as my Opponent usually doth read the Liturgy.

P. 57. *These Quakers, who can cry out of Falshoods, notorious Falshoods, when they are told, that they never Confess their Sins to God in Prayer, nor beg Pardon for the same, in their Meetings; and yet you see, they have not one word to offer, nor one Syllable to say, in their own Vindication.*

From our crying out *Falshoods, notorious Falshoods*, against those who erroneously assert, that *we never Confess our Sins to God in Prayer, nor beg Pardon for the same in our Meetings*; it may be probably concluded the contrary is true: And that 'tis so, I conceive, is undeniably proved in the foregoing Periods. How many words we have to offer, and how many Syllables we have to say in our own Vindication, after a deliberate perusal of the preceding Lines, I leave to the serious Consideration of the Sober-minded and Well-disposed Readers to determine.

I would not have any Person ignorantly conclude, meerly because I have not been more large on this Subject, that therefore I have no more to say: But if any should be so weak, as to make such an Inference, let them know, that it is not for want of Matter that I have not more copiously considered my Opponent's Objections, on this and the preceding Subjects; but because I have, shunning Obscurity, as much as may be studied Conciseness.

Be-

Before the *Rector*'s Eighth Section, the following words are fixed as its Contents, *The Quakers deny Jesus Christ to be the Son of God.* P. 57.

This Calumny is very unjustly thrown upon us. Was this as certainly true, as 'tis confidently asserted, we should not plead for that honourable Name *Christian*, which we believe as much belongs to us, as to any Society of People in the Universe. The Passage, from whence the *Rector* struggles hard to deduce this Illogical Conclusion, is taken out of *W. Penn*'s *Serious Apology*, and is thus cited, *That the Outward Person, which suffered, was* **properly** *the Son of God, we utterly deny.* P. 146. Before I determine any thing positively concerning this shred of a Period, give me leave to settle the Signification of the Terms, and also compare it with the Context.

Outward is the first Term to be considered; and this in Scripture signifies any thing that is conspicuous, apparent, or obvious to the Natural Senses; as, *The Lord seeth not as Man seeth; for Man looketh on the* **outward** *Appearance, but the Lord looketh on the Heart.* 1 Sam. 16. 7. It might have been translated, *Man looketh on the outward Person, outward Man, or on the external Parts of Man; but the Lord looketh on the Heart:* That is, on the Soul, and her Faculties; which the holy Pen-men have placed in the Heart. The Apostle *Paul* likewise takes the word in this sense; as, *Though our* **outward** *Man* (or Person) *perish; yet the inward Man is renewed, day by day.* 2 Cor. 4. 16.

Person is taken for the Visible, External and Material Parts of Man; as, *Joseph was a goodly Person:* Gen. 39. 6.

Person. Again, *Sprinkle it upon the Tent, and upon all the Vessels, and upon the* Persons *that were there.* Num. 19. 18.

Suffered is here attributed to *Outward Person*, and is to be considered in the same sense; as 'tis in that commonly called, the *Apostle's Creed*, where it's said, *Suffered under Pontius Pilate.* If it should be queried, *What suffered under him?* It may be answered, Christ's outward Person, outward Man, or Body, *suffered* Death under him. This word *Suffered*, doth so evidently restrict *Outward Person* to the Body of our Saviour, that was crucified and died, that I think no Body, that hath not a greater Inclination to misrepresent our Sayings, than to give them their natural Sense, will say the contrary; and that which rivets me in this Opinion, is the Subject of the Dispute between *W. P.* and his Adversary, which was concerning the *Person* that died at *Jerusalem.*

Properly, a Sound may be said to signifie this or that Animal, when the Matter and Form are included in the Term; as for Instance, The word *Man* properly signifies a Rational Creature, that hath a Soul and Body vitally united together. But when the Soul is taken for the whole Man; as, *Let every Soul be subject*, &c. *The Soul that sinneth, it shall die:* Or **Body** for the intire Man; as, *Let not Sin reign in your Mortal* Body. *Present your* Bodies *a living Sacrifice, holy, acceptable unto God.* These modes of Speech, when part is put for the whole, tho' common, are not proper, but improper or figurative ones, viz. *By a Synecdoche partis.* Rom. 13. 1. Ezek. 18. 20. Rom. 6. 12. and 12. 1.

Son

Son of God is variously sensed in holy Writ; but strictly and properly speaking, There is no one the *Son of God*, but Jesus Christ, who is the only Begotten of the Father.

From these Reflections on the Terms in the Passage under debate, and from the words that preceded those carped at in the same Paragraph, I doubt not to demonstrate, but our Friend's saying, *That the Outward Person, which suffered, was properly the Son of God, we utterly deny*, is a great Truth, and no *damnable Heresie*, nor a *denying the Lord that bought us*, as *J. S.* maliciously asserts.

To perform this Undertaking, it will be necessary to subject to the Reader's view, the Citation more at large, whereby the true State of the Case may the better be understood; and the Subject, which occasioned our Friend to drop this Sentence, may the more readily be perceived. *Thomas Jenner*, a Presbyterian Minister in *Ireland*, printed a Treatise; in it he spent a whole Chapter, in order to prove, that *we denied that Person* (to be the Son of God) *that died at* Jerusalem, *to be our Redeemer*. To these unjust Suggestions, *W. Penn* Replies, *Which most horrid Imputation has been answered more, I believe, than a Thousand times*; *that is, That* **he** *that laid down his Life, and suffered* **his Body** *to be Crucified by the Jews, without the Gates of* Jerusalem, *is* **Christ** *the only Son of the most high God.* After having thus acknowledged Him that *suffered*, to be *Christ*, the Son of God, he goes on, *But that the* **outward** *Person, which suffered, was* **properly** *the Son of God, we utterly deny.*

deny. The Pronoun **He** is to be considered here Collectively, as including the intire *Christ, viz.* as he is the *Son of David*, and the Eternal *Son of God*, miraculously united together. **Outward Person** is to be taken Disjunctively, for that part of our Saviour only, which *suffered* Death, and was Crucified by the *Jews*; as his own Explication to divers * Adversaries will demonstrate.

* *Hicks, Faldo, &c.*

Here is an ample Confession to him, that suffered his Body, or outward Man, to be Crucified, *&c.* in Terms as plain as Words can well express it, and in the same Paragraph where the Sentence is, against which the *Rector* so fiercely objects. Who can deliver his Faith in words freer from Objections, than *W. P.* hath done, in saying, We believe *that* **He** *that laid down his Life, and suffered his Body to be Crucified by the Jews, without the Gates of* Jerusalem, *is* **Christ, the only Son of the most high God**? This Confession will abundantly satisfie the Dis-interested, that he could not intend, by denying the *Outward Person*, or *Body*, which could only suffer Death, to be **properly** the *Son of God*; thereby to suggest, that it was in no sense the *Son of God*, or that *Christ was not the Son of God*, as *J. S.* infers from it: Unless it can be supposed, that *W. P.* is a Man of so little sense, as to use Contradictory Propositions even in the same Period. For if a Denial of the Outward Person, or Body, which suffered Death, being *properly* the Son of God, vertually includes in it, a Denial of Christ's being the Son of God; then it will follow, that *W. P.* in the same Paragraph, used Terms equivalent

equivalent to these, *Christ is the Son of God, Christ is not the Son of God*; which is an Absurdity, I believe, no Person, that hath any Personal Knowledge of *W. P.* will fix on him. Neither doth the natural import of this Passage, *We utterly deny, that the Outward Person, which suffered, was* properly *the Son of God*, imply, in any respect, a Denial of *Christ, God-Man*, being the *Son of God*; but only, that the Outward Person, or Body, in an abstracted sense, is not *properly the Son of God.* If any shall oppose this, and say, That Christ's outward Person, outward Man or Body, which suffered Death, was properly, *viz.* by Nature, the Son of God; then the Divine Nature could suffer, die, *&c.* Which is Absurd and Blasphemous, and direct *Muggletonism.*

Let us look but three Pages further in the same Treatise, and we shall there see what an ample Confession is made unto *Jesus Christ*: "We do "believe, saith *W. P.* in *One, only, holy God Al-* "*mighty*, who is an Eternal Spirit, the Creator "of all things; and in *One Lord Jesus Christ*, "his only Son, and *expres. Image of his Sub-* "*stance*; who took upon him Flesh, and was "in the World; and in Life, Doctrine, Mira- "cles, Death, Resurrection, Ascension and Me- "diation, perfectly did and does continue to "do the Will of God; to whose holy *Life*, "*Power, Mediation* and *Blood*, we only ascribe "our *Sanctification, Justification, Redemption*, and "*perfect Salvation.* *Serious Apology*, p. 149.

It is obvious to all, that our Friend grants, in the same Period, that he that suffered his Body to be Crucified by the Jews, is the *Son of God*; yet

yet in the ſubſequent Lines, denies the outward Perſon, outward Man or Body, which ſuffered Death, to be *properly* the Son of God. May it not be hence queried, How can we reconcile this *W. P.* with himſelf? To ſuch, my Anſwer is, The *Son of God* is to be conſidered in a two-fold ſenſe, *viz.* as he is the *Eternal Word*, and as he is the *Seed of Abraham*: As he is the Divine *Logos*, he is **properly**, that is, by Nature, the *Son of God*; but the Fleſh which he took of the Virgin *Mary*, is **improperly** called the *Son of God*. To induce my Reader to concur with me in this opinion, I ſhall *Firſt* tell him what denominates any being properly, or by Nature, the Son or Off ſpring of another, and what improperly gives him the like Title. *Secondly*, Leave ſome Rules of *Criticiſm* concerning any particular Paſſage that may occur, ſeemingly not ſo Orthodox, as in other places the Author is, to his ſerious Conſideration.

Properly, a Son is the Natural Product or Off-ſpring of any Being, whereby the Eſſential Properties of that Being are preſerved; as, the Son of Man, Beaſt, or Tree.

Improperly, when that Name is given to any *per Accidens*, to ſignifie a Perſon's Worthineſs, or Unworthineſs; Son of the Stars, Son of the Morning; ſo *è contra*, Son of *Belial*, Son of Perdition. By Creation, by Adoption, by Wonderful Union, a Perſon may alſo be ſo called.

1. Then he is *properly* the Son of God, that hath the Eſſential Properties of God; as, Eternity, Immortality, Infinity, Immenſity, Ubiquity, *&c.*

But

But the outward Perſon, or Body of Chriſt, hath not the Eſſential Properties of God; as, Eternity, Immortality, *&c.*

Therefore the Outward Perſon, or Body of Chriſt, is not properly the Son of God.

2. He is properly the Son of God, that is in every reſpect One with the Father:

But the Outward Perſon, that ſuffered, *&c.* is not in every reſpect One with the Father:

Therefore, the outward Perſon is not properly the Son of God.

3. He is properly the Son of God, that is of the ſame Subſtance with the Father:

But the Outward Perſon, that ſuffered Death, is not of the ſame Subſtance with the Father:

Therefore, the Outward Perſon is not properly the Son of God.

4. He is properly the Son of God, by whom God made the Worlds.

Who was manifeſt in the Fleſh.

Who dwelt in us.

Whom Believers muſt have, if they have Life.

Whoſe Voice they hear.

Whoſe Fleſh and Blood they eat and drink.

Who is revealed within.

Who is with his to the end of the World.

Who filleth All in All.

Who was before *Abraham*, abideth for ever, and by whom God ſpeaks to us in theſe latter Days.

But this cannot be predicated of the Outward Perſon, or Man, that ſuffered Death, *&c.*

Ergo, The Outward Perſon, or Man, is not properly the Son of God.

Whenever Chriſt ſpeaks of his Death, he calls himſelf the *Son of Man.* The

The outward Perſon, Man, or Body, which ſuffered Death, *&c.* is improperly called the *Son of God:*

1. Becauſe of his Wonderful Conception.
2. Becauſe of his Miraculous Union with the Divine Word.
3. Becauſe of his Eminent Gifts.
4. Becauſe of his Miraculous Works.
5. By an *Hebraiſm*, denoting Excellency; as, Mountain of God, Cedars of God, Man of God.

If my Opponent, notwithſtanding the force of theſe Allegations, ſhall Magiſterially ſay, *Whoever denies, that the outward Perſon which ſuffered, was properly the Son of God, doth thereby actually deny Jeſus Chriſt to be the Son of God:* Let him not think, that his bare Aſſertion, without a full Invalidation of theſe Arguments, will for the future be taken notice of by me.

It is apparent in this, and in many other Pages of *W. P*'s Writings, that he owns *Jeſus Chriſt to be the Son of God.* But if *J. S.* ſhall ſay, This ſingle Paſſage out-ballances all the reſt, and is to be accounted the Standard of them; tho', according to his own Interpretation, ſo apparently repugnant: I ſhall then, with due Submiſſion, intreat my Antagoniſt to lay down ſome certain Rules of *Criticiſm*, whereby, as Touchſtones, we may determine the genuine Senſe of Authors, when ſome certain Expreſſions may not ſeem exactly to agree with others; and directly anſwer, whether it is his opinion, that a Sentence obſcurely worded, is to be taken in a ſenſe intirely oppoſite to its Context, and to the thread of the

the Diſcourſe, running through all the Author's Writings, when he treats on the ſame Subject; or, whether ſuch a doubtful Paſſage is not rather to be interpreted by others more clearly worded. What ſome Ancient and Modern Chriſtians have ſaid on the like occaſion, I can tell him; but whether he will ſubſcribe to their Sentiments, or no, is hard for me to determine: But if he diſlikes theſe, I hope he will ſupply their Deficiencies, by favouring the World with ſome more Rational. Leſt the Ignorant, in the interim, ſhould be bewildred, having no certain Compaſs to ſteer by through ſuch a Sea of Difficulties, I ſhall here offer to him the Sentiments of others.

The Ingenious *John Lock*, in his Reply to *Edward Stillingfleet*, late Biſhop of *Worceſter*'s Second Letter: "To have ones Words, *ſaith he*, P. 389. "exactly quoted, and their Meaning interpre- "ted, by the plain and viſible deſign of the "Author in his whole Diſcourſe; being a "Right, which every Writer has a juſt Claim "to, and ſuch as a Lover of Truth will be very "wary of violating. Six Lines under this, he goes on, "The Meaning of my Expreſſion there, "is to be interpreted by other places; and "particularly by thoſe, where I treat pro- "feſſedly of that Subject.

Off-ſpring Blackhall, D. D. in his Sermon entituled, *St. Paul and St. James reconciled*, preached before the Univerſity of *Cambridge*, and publiſhed by their Printer, *Anno* 1700. in his 9th Page, hath this Paſſage: "Now this is the "method, that we obſerve in reading of other "Books, We conſider the Scope and Deſign of

" the whole, and judge of the Senſe of parti-
" cular Paſſages, with reference to that; and
" if there be any ſingle Paſſage, which we ap-
" prehend not the Meaning of, or which at
" the firſt reading ſeems to have another Mean-
" ing, than is agreeable to the Author's main
" deſign; we build nothing upon ſuch a Paſſage,
" but wait a while, to ſee if the Author will
" not elſewhere explain himſelf: And if he doth
" not, and if at laſt we cannot diſcern how
" that Paſſage can, without ſomewhat ſtraining
" the Words, be reconciled with others, we
" conclude however, and take it for granted,
" that the Author (if he appears to be a Perſon
" of Judgment) is conſiſtent with himſelf; and
" conſequently, that in that Paſſage, however
" the Words of it may ſound, he did not mean
" to thwart and contradict all the reſt of his
" Book.

* Part 2. p. 295. Biſhop *Kidder*, * in his *Demonſtration of the Meſſias*, is of an opinion, that "We are to be
" governed, as to the Signification of a Word,
" by the Context and the Subject-Matter.

Facundus, Biſhop of *Hermiana* in *Africa*, who lived in the Sixth Century, lays down this for a Rule, "That we muſt interpret obſcure and
" ambiguous places, by thoſe that are clear
" and evident.

Iſidore, a Prieſt of *Damiata* in *Egypt*, who lived about the middle of the Fifth Century, is of an opinion, "That a Man muſt not take
Lib. 3. p. 136. " little pieces by themſelves, and put that Senſe
" upon them, that firſt comes into his Head;
" but he muſt weigh every Word, examine
" the Context, the Subject of which it treats,
" and why it was written ſo. *Au-*

Auguſtin thinks, "That a dark place in Tom. III.
"Scripture (and ſo ſay I of all other Books)
"ought to be explained, by thoſe that are
"clearer.

Ruſinus, in his Firſt Book of *Invectives*, ſays, "That if, through Inadvertency, he hath let "paſs, in the Tranſlation of *Origin*'s *Princi-* "*ples*, any Paſſage wherein he ſeems to ſay, "that the Son ſees not the Father, and that "the Holy Ghoſt ſees not the Son; he ſhould "not, for all that, be accuſed of Error, ſince in "ſo many places he profeſſes the contrary.

Theſe Fragments abundantly prove what Methods the recited Authors thought moſt equitable, in determining the Senſe of particular Paſſages, which might not ſeem perfectly to quadrate with the Author's Thoughts in other places, where the ſame Subject is more copiouſly handled. Would our Enemies tread in their ſteps, and permit us to ſquare ſome obſcure Sentences in our Books, by others that are more clearly worded, this Controverſie would ſoon find a Tomb; and we ſhould be as apparently Orthodox in the Eſſentials of Chriſtianity, as our Calumniators ſuppoſe themſelves to be. But if our *profeſſed Enemies* muſt be accounted the beſt Interpreters of our Sayings, our Apologies rejected, and we denied a Right due to all Writers; we ſhall, before ſuch Tribunals, deſpair of ever approving our ſelves ſo good Chriſtians, as in the ſight of God we are.

Nothing can be more expreſly contrary to the P. 57.
Scripture, than to ſay, Jeſus Chriſt that ſuffered, was not properly the Son of God.

A Lover of Truth, more than of Contention, would not alter the principal Terms under debate: Such Acts are dis-reliſhed by fair Diſputants. Doth *J. S.* think, that *Jeſus Chriſt*, and *Outward Perſon*, are in all reſpects Synonymous Terms? If he doth, he is much miſtaken; if he doth not, he acts like a diſingenuous *Sophiſter* by his Opponent. It is evident, that *W. P* takes *Chriſt*, and *Outward Perſon*, in different Senſes; for in the Sentence immediately preceding thoſe words that *J. S.* objects againſt, our Friend aſſerts, *That he that laid down his Life, and ſuffered his* Body *to be Crucified by the Jews, without the Gates of* Jeruſalem, *is Chriſt the only Son of the moſt high God.* He goes on, *But that the Outward Perſon which ſuffered, is* properly *the Son of God, we utterly deny.* Which plainly manifeſts, that by *Outward Perſon*, he means no more than the *Body of Chriſt*, that ſuffered Death; and therefore uſes *Outward Perſon*, and *Body*, as Equivalent Terms. Chriſt is here acknowledged by *W. P.* to be the *only Son of the moſt high God*; notwithſtanding the *Outward Perſon* is denied to be *properly* the Son of God. To remove any ſeeming difficulty that may ariſe in any Man's Thought, concerning theſe Expreſſions; I ſay, *Chriſt* is taken here Collectively, for the entire Saviour of the World, *viz.* as he is both *God* and *Man*: *Outward Perſon* is taken Abſtractly, for Chriſt's Body only; for as he was the Divine *Logos*, he was Immortal; as he was the Son of *Mary*, he was like us in all things, Sin excepted.

It

It is to be obſerved, that our Friend doth not deny, that the *Outward Perſon* was improperly the Son of God; but only that, properly and ſtrictly ſpeaking, it was not the Son of God, that is, the intire Son of God. If this *Rector* can produce any Texts of Scripture, to prove, the Outward Perſon, or Body that died, was properly the Son of God, he will do ſomething worth my notice; but to quote any to prove, that Jeſus Chriſt is the Son of God, is foreign from the Subject under debate; neither do I know of any Perſon that will oppoſe him therein.

The Quakers will by no means believe, that Chriſt took our Nature into his Perſon, ſo as to be both God and Man; for though they ſay, Chriſt is God, yet they will not own him to be truly and properly a Man. P. 58, 59.

Being accuſtomed to bear Injuries, we are the leſs ſurprized, when we meet with ſuch kind of Treatment from our profeſſed Enemies. The *Rector* is moſt egregiouſly miſtaken in aſſerting, That we *do not believe Chriſt is truly and properly a Man.* This is an Abuſe, which we no ways deſerve: For our Faith concerning *Chriſt*, as we have repeatedly ſaid, is, That he is, according to the Apoſtle, *Rom. 9. God over all, bleſſed for ever*; but after the Fleſh, of the *Seed of Abraham*, and ſo truly, the *Son of Man*. *Nature* and *Perſon* are two obſcure Terms, whereof I have no preciſe determinate Idea. If *J. S.* will be pleaſed to define theſe words intelligibly, ſo that I may know in what Senſe he takes them, he may expect my Anſwer; till then, his Excuſe for my Remiſneſs therein, is deſired.

He continues his Discourse thus, *They ac-*
P. 59. *knowledge Jesus also to have been a Man, but not God*; i. e. *he was not Personally united to the Godhead.*

Unless the *Quakers* are supposed to be Men holding Contradictory Propositions, I cannot fathom his Meaning; because he first asserts, *Though they say, Christ is God; yet they will not own him to be truly and properly a Man:* Yet in the following Sentence he confesses, *They acknowledge Jesus also to have been a Man, but not God.* The natural Sense of these words seem to be, that the *Quakers* own Christ to be God, and no God; Man, and no Man; by saying, *Though they say, Christ is God; yet they will not own him to be truly and properly a Man*; by this Passage, Christ is denied to be a Man: He goes on, *They acknowledge Jesus also to have been a Man, but not God*; here Jesus is denied to have been God. Either *J. S.* is mistaken in wording his Matter, or we must be represented as a People maintaining such Absurdities, as no Men in their Senses can be imagined to be guilty of. The last words of this Period seem to be a Thread of the same Spinning, viz. *But not God,* i. e. *He was not Personally united to the Godhead.* The Pronoun relative He, relates to some Antecedent going before; and that Antecedent, according to the natural structure of the Passage, is God: And that which confirms me in that Opinion, is the i. e. going between *God* and *He*; which is generally esteemed a sort of a tye, whereby the precedent and subsequent words are united together: Then the Sense is thus, *They acknowledge Jesus to have been a Man,*

but

but not God; i. e. *He* (God) *was not Perſonally united to the Godhead.* If this is his Meaning, I profeſs this Jargon is above my Capacity to comprehend; but if He relates to *Jeſus Chriſt*, and my Opponent would thereby ſuggeſt, that the *Quakers* do not believe, that there was a Miraculous Union between the *Manhood of Chriſt* and the *Eternal Word*, he is extreamly miſtaken. For though we, with ſeveral of the Primitive Chriſtians, have oppoſed the attributing *Perſonality* to God, conceiving it to be too groſs a Term to be predicated of the Almighty; yet our Faith hath always been, that there was a Wonderful Union between the Manhood of Jeſus Chriſt, and the Divine Word; and ſuch an Union, as is altogether Incomprehenſible to finite Man.

He begins the enſuing Period thus, *For we can never call (ſay they) the Bodily Garment Chriſt.* P. 59.

This Fragment was formerly quoted by *Cotten Mather*, and anſwered by *G. Keith* in his *Serious Appeal*, p. 25. whoſe Anſwer there, is as follows: "Becauſe he cannot fix his falſe "Charge upon me, of denying Chriſt, he "eſſayeth (but with as ill ſucceſs) to fix it "upon my Brethren, as dear *Iſaac Pennington*, "whom I well knew to be a true Believer in "the Lord Jeſus Chriſt, and a Sincere Lover "of him, even the Crucified Jeſus, and whoſe "Soul I believe is in reſt in Chriſt in Hea-"venly Glory: And as to his words, *We can "never call the Bodily Garment Chriſt, but that "which appeared and dwelt in the Body*; it is "eaſie to put a fair and charitable Conſtruction

" on it, as well as on Christ's words, when he " said, *He that hath seen me, hath seen the Father*; " and yet many saw Christ's Body of Flesh, " that never saw the Father. But to clear the " thing, *I. P.* speaketh this in opposition to " *Socinians*, and others tinctured with *Socinian* " *Principles*, as if the Manhood of Christ, that " was born of the Virgin, excluding the Eter- " nal Word, was the only and whole Christ: " Whereas Christ was before his Body of Flesh, " therefore he is said to have come in the " Flesh, to have taken Flesh. And if we con- " sider Christ, as he was before the World " was, by whom all things were created, and " in respect of his Godhead; the Body was " not that, but the Garment of it, when he " assumed it. But when we consider Christ as " Man, as every other Man hath both Soul and " Body belonging to his Essential Constitution, " as Man; so had Christ, and still hath a most " glorious Soul and Body. And we deny not, " but according to Scripture stile, *Christ's Man-* " *hood*, yea, and his Body, is called *Christ*; as " when the Scripture saith, that *he was buried*, " *nailed to the Cross*, *buffeted*; and even his Bo- " dy was and is a part of his Manhood, and " his Soul the other and more noble part, " most wonderfully and incomparably united " with the Godhead; and most incomparably " filled with all Fulness of the Godhead, and " of Grace and Truth; out of whose Fulness " we all receive, and Grace for Grace. And " yet we do not judge, that the Godhead is " circumscribed within the Body of Christ; for " the Godhead is Omnipresent, as well as Omni- " potent and Omniscient. This

This Passage of *I. P.* is so fully explained in the preceding Quotation, that it appears needless to dwell any longer on it; therefore shall proceed to the Examination of the following words, which are; *They say indeed, that Christ dwelt in the Body of Jesus; yet, according to their wild Conceits, they do not allow, that he did consist of it, so as to be any part of his Nature. Hear* G. Whitehead, **I distinguish**, *saith he,* **between Consisting and having: Christ had visible Flesh and Bones, but he did not consist of them**; *Here's the Heart of the Quaker-Heresie.* P. 59.

It's true, we do believe, that Christ dwelt in the Body prepared of the Father to do his Will in: But that it was or is our opinion, that the *Outward Man* was no part of the true Christ, is false. Let his Suggestion of the contrary be enumerated here amongst the rest of his Romances, till he proves it, which I am morally assured he never can do. As to the Passage pretended to be taken out of *G. Whitehead's Christian-Quaker*, viz. *I distinguish between Consisting and Having: Christ had visible Flesh and Bones, but he did not consist of them.* I have examined the Page mentioned, and the following, but can find no such Sentence, as this cited by the *Rector*. *G. W.* is there opposing a Passage in a Treatise writ by one *Henry Grigg*, who had said, *I affirm that Jesus Christ is a Man, consisting of Flesh and Bones.* By *a Man, consisting of Flesh and Bones*, our Friend understood, a Man made up *only* of Flesh and Bones; as his own words will declare, which are, *To consist of Flesh and Bones, implies, he could not have a* P. 139.

Being

Being without them, but that he is made up meerly of humane Flesh and Bones. If *J. S*'s Sentiments concur in this matter with *H. G.* or with his Brother at *Turner's-Hall*, who publickly said, That he did *believe, that Christ hath now in Heaven the* **same** *Flesh, Blood, Bones, Stomach and Guts, that he had when here on Earth*; he will find me a Dissenter from him therein.

Proteus Rediv. p. 20.

To wipe off the Dirt, thrown upon us by our Enemies, in relation to our Belief in Jesus Christ, I could recite a Troop of Passages; but at present, let these following, taken out of the Book last mentioned, suffice.

Christian Quak. p. 149.

"We never denied the Man Christ Jesus, "nor him to be Christ, that was born of the "Virgin, according to the Flesh.

P. 141.

"The one Hypostasis, or Substance, is in all "the three divine Witnesses in Heaven, whose "Glorious Hypostatical Union, we never de-"nied.

P. 59.

No wonder then that Mr. Penn *has denied Jesus of* Nazareth *to be properly the Son of God.*

Where has *W. P.* denied *Jesus of Nazareth* to be properly the *Son of God?* I challenge my Antagonist to cite the Page; if he doth not produce his Author, let this be accounted as an Abuse, forged by himself.

P. 59.

A Line under the former Quotation, are these words: *Christopher Atkinson, in his Sword of the Lord drawn, has in plain terms told us long before, That to affirm Christ to be God and Man, in one Person, is a Lye.*

Having not the Book, whether this Passage is there, or no, I know not; neither am I very careful about it, because he was denied by us; and

and I did never hear, that his Books were approved of by our Friends: Therefore we do not account our ſelves accountable for his Words or Actions, or for what he hath publiſhed to the World in print.

CHAP. III.

The Sentiments of our Friends concerning the Lord's Supper; and Water-Baptiſm juſtified, and Womens Preaching defended.

THE Quakers have, in fact, renounced the ſolemn Inſtitutions of Jeſus Chriſt, viz. *Outward or Water-Baptiſm, and the holy Sacrament of the Lord's Supper.* P. 64.

We are not conſcious to our ſelves, that we have in fact renounced any of the *ſolemn Inſtitutions of Jeſus Chriſt*; we deſire daily to be baptized with his Baptiſm, and to be partakers of the Lord's Supper. We cannot aſſent to the Sentiments of thoſe, who ſay, Water-Baptiſm is a ſolemn Inſtitution of Jeſus Chriſt; much leſs Rantiſm, *i. e.* Sprinkling. Chriſt's Baptiſm is a Spiritual Baptiſm, and with Fire; *John*'s Baptiſm was an Elementary Baptiſm, and with Water; as is undeniable from *Mat.* 3. 11. *I indeed Baptize you with Water unto Repentance; but He* (Chriſt) *that cometh after me, —ſhall baptize you with the Holy Ghoſt and with Fire.*

Their

P. 61. *Their slighting and disregarding these sacred Ordinances, seem plainly to follow from their Antichristian Notions of the Light within.*

Our Notions concerning the *Light within*, are in no respect *Antichristian*; but truly *Apostolical*, even such as the Primitive Christians maintained. Let them be but fairly stated, and we permitted to interpret our Writings, in the same sense we annexed to them when we penned them, and I doubt not but impartial Judges, after a due hearing, will give Sentence in our favour. Neither do our Notions of the *Light within*, any ways incline us to slight or disregard the sacred Ordinances of Jesus Christ, as my Adversary unjustly suggests; but on the contrary, it induces us to regard and value them, and to pay as much deference to them, as the Apostles usually did.

P. 63. *But we are told, that it's begging the Question to say, that our Saviour in the words above quoted* (viz. Mat. 28. 29.) *does command his Disciples to baptize with Water.*

Switch, p. 262.

That is properly a *begging the Question*, when an Opponent takes a Proposition for granted, which the Respondent will not allow to be Self-evident, without some farther Proof. And to infer from Christ's Command to his Disciples, *Go ye therefore, and teach all Nations, baptizing them* εἰς *into the Name of the Father, Son, and Holy Ghost*; that they were thereby impowered to baptize with Water, is a *petitio principii*, or a begging the Question. My Reasons are, 1. Here is no mention made of *Water* in the Text, nor in the Context; therefore, that *Water* is here intended, wants a farther

Mat. 28. 19.

De-

Demonſtration. 2. *Baptize* doth not neceſſarily imply *Water*, becauſe there is a Baptiſm with Fire and the Holy Ghoſt, which properly is Chriſt's Baptiſm. 3. It is very improbable, that the Diſciples took theſe words of our Saviour, as a form of words, which they were to uſe, as often as they baptized any with Water; becauſe I do not find in my *Bible*, that any of them uſed to baptize *into the Name of the Father, Son, and Holy Ghoſt.* Had they taken theſe words in the ſenſe our Adverſaries do, certainly they would never have neglected the uſe of them, when they adminiſtred the Water-Baptiſm to any; conſidering their Actions were to be as Standards, for their Followers to ſquare theirs by.

He ſubjoyns, *But how can this be begging the Queſtion, when they have been anſwered a Thouſand times, that the ſtrict and natural ſignification of the Greek word Baptize, which we ſtill retain in our Tranſlation, is properly to waſh or* ſprinkle *with Water.* P. 63.

I never, before now, imagined, that *Baptize* was a Greek, but always took it for an Engliſh word. That it is derived from the Greek word Βαπτίζω, may be admitted; but that *Baptize*, writ and ſpelt, as 'tis by my Author, with ſubmiſſion to his great Knowledge in the *Oriental Languages*, I cannot admit: But if I am miſtaken therein, I ſhall take it as a Favour, if he will inform me wherein I am erroneous. It is poſſible, that ſome conceited *Ignoramuſſes* may have anſwered our Friends a *Thouſand times, that the ſtrict and natural ſignification of the Greek word Baptize, is to waſh or ſprinkle with Water.*

But

But unleſs a great Untruth, by the reiterated Aſſertions of a multitude, may thereby receive a Currency, and change its Nature, I am of an opinion, that what was falſe, notwithſtanding a Thouſand ſay it's true, will nevertheleſs be as it was before the Thouſand determined any thing concerning it. To decide this matter, conſult the *Lexicons*, and they will tell thee, that Βαπτίζω ſtrictly and naturally, ſignifies *mergo, immergo*; to plunge, or dip over Head and Ears, and metaphorically to waſh; but that it ſignifies *to ſprinkle*, either properly or improperly, I intreat *J. S.* to produce one Example thereof; becauſe I never yet met with it in that ſenſe, in any Author that was a Native of *Greece*. But ſuppoſe *the ſtrict and natural ſignification of the Greek word Baptize, is to waſh or ſprinkle*; may I from thence naturally conclude, therefore it muſt be taken in its ſtrict and natural ſignification in the 28th of *Matthew?* Certainly no. Had the *Rector* demonſtrated, that all the words in the 28th of *Matthew* muſt be taken in their ſtrict and natural ſignification; and then concluded, that Βαπτίζω in its 19th Verſe, muſt conſequently be taken in its ſtrict and natural ſignification, he had argued Rationally. But to conclude, meerly from the ſtrict and natural ſignification of a word, therefore it muſt in this or that Sentence be taken in its ſtrict and natural ſignification, is a weak and trifling way of Arguing.

P. 63. He continues his Diſcourſe, *And have they ever made it appear, that it was either an Abſurdity, or a Contradiction, for our Saviour to give Authority to his Diſciples to initiate Men by this ſolemn*

ſolemn Rite into the Chriſtian Religion? No, this was impoſſible to be done.

Have the *Proteſtants* made all the Rites and Ceremonies in the Church of *Rome*, which they have Conſcienciouſly rejected, as the Inſtitutions of Men, appear to be abſurd, or contradictory? Or that it was either an Abſurdity, or a Contradiction, for our Saviour to give Authority to his Diſciples to uſe ſome of them? Certainly no. May we not, in like manner, lay aſide ſome Ceremonies, for which we find no expreſs Scripture-Command, unleſs we can demonſtrate, that they do Vertually or Formally contain an Abſurdity, or a Contradiction in them? Certainly we may. But this is ſuch a rare *Medium*, to prove Chriſt commanded Water-Baptiſm, that I admire any Man of Senſe ſhould urge it. We never diſputed our Saviour's Power and Authority: He could have ordered his Diſciples to initiate Men into the Chriſtian Religion, without any Abſurdity or Contradiction, by *Circumciſion*, or by *Water-Baptiſm*; they being both *Jewiſh Rites*, which were commonly uſed when they admitted any Proſelytes into their Society. We, without any heſitation, grant, that the Apoſtles did Circumciſe and Baptize ſome of their Chriſtian Converts; but that they baptized any by Vertue of our Saviour's Command, and according to the Form, contained in *Mat.* 28. 19. is yet to be proved: And that which inclines me to differ in my Sentiments concerning this Ceremony from my Antagoniſt, is, becauſe when the Apoſtles baptized their Proſelytes, they did not uſe that Form of Words, preſcribed

by

by our Saviour in *Mat.* 28. 29. Can it be imagined, they would have been so remiss, had they done it by Vertue of that Command?

P. 64. *There can be no better Mediums made use of, to prove any Articles of the Christian Faith, than these; by which Water-Baptism is proved to be of divine Institution.*

This is boldly said, but not so easily proved. The Validity of the *Mediums* made use of by my Adversary, to induce his Reader to believe, that Christ commanded *Water-Baptism*, I have in the foregoing Pages briefly considered; which are so far short of a Demonstration, that according to my Sentiments, they are in a great measure Precarious: Therefore, if I do not make it an Article of my Faith, that *there can be no better Mediums made use of, to prove any Articles of the Christian Faith, than these; by which Water-Baptism is proved to be of divine Institution*; I entertain my self with an opinion, that *J. S.* will not anathematize me solely on this account, till he hath answered these Objections.

P. 64. His following words are, *And whoever thinks these Reasons are not Convincing, can give no Reason for being a Christian.*

Is not here a Superlative Degree of Conceitedness? Are here all the Reasons that can be alledged? Are there not others as Convincing, as these penned by this mighty Man? Must all subscribe his Set of Arguments, or else can they give no Reasons for their Christianity? This is surely Ridiculous; for which Reason I think it needless to dwell any longer on this Subject, but shall proceed to the Consideration of the ensuing Period, which is: *Now*

Now what say the Quakers to this? Why they affirm with great Confidence, that the Baptism commanded, Mat. 28. 19. *was not Water-Baptism, but only the Inward and Spiritual Baptism of the Holy Ghost: But how do they prove this?* J. Wyeth, *discoursing about those words of our Saviour, tells us, that "the Question is concerning something said "to be required in the Commission, which the Com- "mission doth not express; therefore, say we, (i.e.* "the Quakers) *not contained in it.* P. 64. Switch, p. 261.

We do not with greater Confidence assert, that the Baptism commanded *Mat.* 28. 19. is the Inward and Spiritual Baptism with the Holy Ghost, than *J. S.* doth that Water Baptism is there commanded. If we are to be blamed for our Dogmaticalness in adhering to our Interpretation of the Text, my Adversary is no less culpable, in Magisterially imposing his Sense and Additions on that Command of our Saviour. We do not universally conclude, that where something is said to be required in a Commission, which the Commission does not formally express, that it is never Vertually contained in it: But in this particular Commission, we do take liberty to say, that Water was not there intended, because not specified. The non-expression of Water in this Commission, is not the only Motive which induces me to make that Inference; but there are other concurring Circumstances, which excite a Belief that Water is not there intended, 1. Because there is not one Syllable of *Water* mentioned in the Text or Context. 2. Because the same Evangelist *Matthew* had told us, in a preceding Paragraph, what Christ's Baptism was, *viz. with*

the Holy Ghoſt, and with Fire. Had Chriſt here Commiſſioned his Diſciples to uſe a Baptiſm different from his own, doubtleſs the inſpired Pen-man would have diſtinguiſhed it from that formerly mentioned by him; but not having done this, we may very probably conclude, that Chriſt here gave his Diſciples an Extraordinary Power, even to baptize with a Baptiſm generally peculiar to the Commiſſioner himſelf. 3. Becauſe the Diſciples did not baptize, thoſe they initiated into their Society, *into the Name of the Father, Son, and Holy Ghoſt*; as is evident from ſeveral Texts of Scripture. Peter *commanded them (i. e.* Cornelius and his Family) *to be baptized in the Name of the Lord*, Acts 10. 48. *They (i. e.* the Diſciples at *Epheſus) were baptized in the Name of the Lord Jeſus*, Acts 19. 5. *They (i. e.* the Chriſtian Proſelytes at *Samaria) were baptized in the Name of the Lord Jeſus*, Acts 8. 16. From the Apoſtles not Baptizing according to the Form preſcribed, *Mat.* 28. 19. I conclude, they did it not by Vertue of that Commiſſion; for had it been done by Vertue of that Commiſſion, ſurely they would have uſed the Form there commanded.

P. 65. *To baptize with the Holy Ghoſt, is to give the Holy Ghoſt; and can poor Mortals do this? No: The Quakers have been told over and over, that this is the Gift of Chriſt only.*

'We are very ſenſible, that poor Mortals, 'by any Power that is Natural to 'em, cannot give the *Holy Ghoſt*; becauſe it is, properly and ſtrictly ſpeaking, Chriſt's Gift only: Yet pious Men, Commiſſionated by our Lord and Saviour, may be ſaid to have been Inſtrumental to others for

for the receiving of it. Thus *Peter* may be ſaid to have been Inſtrumental to others for the receiving of the Holy Ghoſt, becauſe it fell on all thoſe that heard him preach; the Text expreſly ſaying, that *while Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word*, Acts 10.44. In like manner *Paul* may be ſaid Inſtrumentally to have miniſtred the *Holy Ghoſt*, becauſe it deſcended on thoſe he had laid his Hands on, as it is recorded in *Acts* 19.6. *And when* Paul *had laid his hands upon them, the Holy Ghoſt came on them, and they ſpake with Tongues, and propheſied.* I would not have any imagine from theſe Premiſes, that I am of an opinion, that *Peter* or *Paul* could, at their own diſcretion, miniſter or give the *Holy Ghoſt*; but only that it pleaſed God ſomtimes to favour their Chriſtian Endeavours, by beſtowing ſo great a Bleſſing.

To conclude this point, deſire them (Quakers) *either to produce ſome plain Proofs out of the holy Scriptures, which they have never yet pretended to, that our Saviour gave Commiſſion to his Apoſtles to baptize with the Holy Ghoſt; or elſe tell them, it's only a Dream and Fiction, invented to ſupport and maintain a weak and deſperate Cauſe.* P. 65.

If Baptiſm with the Holy Ghoſt, is not to be admitted as the Baptiſm commanded in *Mat.* 28.19. meerly becauſe the terms with the *Holy Ghoſt* are not to be found there; after the ſame mode of Arguing, I ſhall take liberty to conclude, that *Water* is not there intended, becauſe it's not verbally expreſſed. For once, give me leave to predicate theſe very terms of *Water*, which my Adverſary hath here of

the *Holy Ghoſt*; and then the ſenſe will run thus: *To conclude this point, deſire the Epiſcopalians either to produce ſome plain Proofs out of the holy Scriptures, which they have never yet demonſtratively done, that our Saviour gave Commiſſion to his Diſciples to baptize* with Water; *or elſe tell them, ſuch a Suggeſtion is only a Fiction, invented to ſupport and maintain a weak and deſperate Cauſe.*

J. S. had done well, had he, by plain and expreſs Scripture, proved that Rantiſm, *i.e.* Sprinkling, is a Goſpel Ordinance, before he had paſſed ſo ſevere a Cenſure on us, as in this Section he hath done, for laying aſide Water-Baptiſm, which we ever eſteemed to be *John*'s Baptiſm. Now if Baptiſm is a Goſpel Ordinance, and Rantiſm is not the Baptiſm uſed by the Apoſtles, as I could eaſily demonſtrate it is not; will not the *Rector*, and his Adherents, be in a far worſe Condition than we are? Becauſe it is generally granted, that he that believes any Act is a Duty, and yet omits it, will be more culpable in the Eyes of his Maſter, than he that is fully perſwaded of the contrary; according to that Saying of Chriſt, *Luke* 12. 47, 48. *That Servant which knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes. But he that knew not, and did commit things worthy of Stripes, ſhall be beaten with few Stripes.*

P. 67. *I have only given you a taſte of the Quakers weak way of Arguing againſt Water-Baptiſm, and ſhall ſay no more of it here, but refer you to the above-mentioned Diſcourſe,* i. e. The Snake in the Graſs.

In

In like manner, I shall take liberty to tell my Reader, that I have only given him a taste of my Opponent's weak way of Arguing for *Water-Baptism*; and shall say no more of it here, but refer him to the Twelfth Proposition of *Robert Barclay*'s *Apology*, where this Subject is more elaborately discussed.

Having now proved, that Water, or Outward p. 68. *Baptism, is, by Vertue of a Divine Command, the Seal of the Covenant, and the solemn Rite of Admission into the Christian Church.*

The *Rector* had more truly spoken, had he said, *Having now affirmed* (instead of *proved*) *that Water, or Outward Baptism, is, by Vertue of a Divine Command:* For not one of his Arguments will I admit, as conclusive, till they are supported with better Mediums, for Reasons formerly assigned. Those that suggest, our Saviour injoyned his Disciples to *Baptize with Water*, must produce better Credentials than yet they have done, before they will gain our assent, let them be never so dogmatical in their Assertions: Confidence in Assertion, is not so Convincing as Soundness in Argument. Did the Apostles call Water-Baptism, *the Seal of the Covenant*, or *the solemn Rite of Admission into the Christian Church?* If they never annexed such Epithets to it, we certainly may be excused, so long as we tread in their steps.

His subsequent words are, *I shall in the second* p. 68. *place make it evident, that the Lord's Supper is also a Sacred Ordinance.*

How successful he will be in this *second Undertaking*, the following Periods will demonstrate. In the Third Line under the last Clause,

is placed his first Reason, or more properly
P. 68. Assertion, which is; *For this was ordained, and expressly commanded by our dearest Lord:* He goes
1 Cor. 11. 24, 25. on, *Who the same night that he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, eat; this is my Body, which is broken for you:* **this do** *in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood:* **this do ye**, *as oft as ye drink it, in remembrance of me.*

We do readily Seal to the Truth of this Relation of matter of Fact, believing all things that are related concerning *Jesus Christ* in the Scriptures of Truth: But that in this Passage are contained any terms that are preceptive of any new and standing Ordinance, we do not as yet perceive. It's our opinion, that in this Text are no Imperative Words; but if there are any, doubtless we shall be unanimous, that **this do**, or **this do ye**, contains them. To have a clear Idea of the natural import of the words in this place, it will be necessary to consider them in the Greek Text: The terms there, are τοῦτο ποιεῖτε; the Verb ποιεῖτε may be taken either *Indicatively* or *Imperatively*; why in the latter, rather than in the former sense? Let the Learned tell me. Till then, give me leave to consider them *Indicatively:* According to this Interpretation, *This do*, and *This do ye*, must be translated, *Ye do this*; then the words of the Apostle *Paul* will run thus, *Who the same night that he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, eat; this is my Body which is broken*

for

for you: **ye do this** *in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood:* **ye do this,** *as oft as ye drink it, in remembrance of me.*

Here is indeed an Historical Account of some Passages which were transacted, and of some Words with which our Saviour entertain'd his Disciples, as he was eating the Paschal Supper, the Night in which he was betrayed. The *breaking of Bread* and *drinking of Wine* at that time, had nothing singular in it; because it was a Custom amongst the *Jews*, as * *Buxtorf* and others inform us, for the *Masters of Families*, at the Celebration of the Feast of the Passover, *to take Bread, and bless and break it, and give it to the rest:* And also *to take the Cup, and give thanks, and distribute it to those that sat at the same Table.* For Christ, who was Master of this Family, to do as other *Jewish Masters* did at their eating the *Paschal Supper*, is no ways surprising: Nay, it's possible, had not the Ceremonies usual at the Celebration of the Passover been performed then, but some of the doubting Disciples might have questioned whether they had eaten the *Passover*, or no.

*Synagoga Judaica. c. 13.

The Passage, *As often as ye eat this* (Paschal) *Bread, and drink this* (Paschal) *Wine, do it in remembrance of me*, contains no difficulty in it: The *Paschal Lamb* being a Type of Jesus Christ, all the Ceremonies that were transacted at the Passover, may in a sense be said to be done in remembrance of the Antitype. It's probable the *Disciples* at that time were ignorant, that the *Passover* was a Type of their Lord, who

was then discourſing, and eating it with them; therefore to inform them in the Myſtical Senſe of that Feaſt, he might, from their eating it, take an occaſion to expound the *Paſchal Supper* to them, by ſaying, 'That tho' they were not 'ſenſible that they did any thing at that time 'in remembrance, or that had any relation to 'him; yet that Feaſt was a Type of him, and 'all that was therein typified muſt be ac-'compliſhed in Him, the Antitype: The Bread 'that was then broken, was an Emblem of the 'breaking of his Body on the Croſs; and the 'Wine that they then drank, was a Symbol of 'his Blood, which was to be ſpilt on the Croſs; 'and that as they ate the Elementary Bread, 'and drank the Material Wine; ſo they muſt 'myſtically eat his Fleſh, and drink his Blood, 'if they would have Eternal Life; *For whoſo* John 6. 54. '*eateth his Fleſh, and drinketh his Blood, hath* 'Eternal Life. This Conſtruction ſeems naturally to flow from the words of Jeſus Chriſt, which he uſed as he was eating the *Paſchal Supper*. On theſe Conſiderations they might be enjoyned to eat the Type, as often as they did eat it, in remembrance of the Antitype.

But if the Verb ποιεῖτε ſhould be taken *Imperatively*, as commonly it is in our Tranſlations, it would import no new Command; but only that the *Paſchal Supper*, as often as they did eat it, ſhould be Celebrated in remembrance of Jeſus Chriſt: Whereas it was commonly eaten by the *Jews*, as a Memorial of God's paſſing over the Houſes of the *Iſraelites*, when he ſlew the Firſt Born of the *Egyptians*. Neither doth the word as often, imply

imply any Command for the perpetual Continuance of this Legal Ordinance; but only, that when they did eat the *Paſchal Supper*, they ſhould at ſuch times have in remembrance their Lord and Saviour Jeſus Chriſt.

Jeſus Chriſt had Power and Authority to conſtitute and ordain what outward means, he in his infinite Wiſdom thought moſt proper to convey to our Souls the Efficacy and Benefits of his Death and Sufferings, is ſo certain a Truth, that I know the Quakers dare not but acknowledge it. P. 69.

We never diſputed the Power and Authority of Jeſus Chriſt; we ſincerely believe, that *All Power in Heaven and Earth is given to him*; and that he could conſtitute and ordain what outward means, he in his *infinite Wiſdom*, ſhould think moſt proper to convey to our Souls the Efficacy and Benefits of his Death and Sufferings. But to conclude, meerly becauſe he had a Power to conſtitute and ordain what outward Means he, in his infinite Wiſdom, ſhould think the moſt proper Mediums to convey to our Souls the Efficacy and Benefits of his Death and Sufferings; therefore he did inſtitute that part of the *Paſchal Supper*, which was ſolemnized by the *breaking of Bread* and *drinking of Wine*, as the moſt proper Mediums to convey to our Souls the Efficacy and Benefits of Chriſt's Death, is a Conſequence too precarious for me, without more probable Evidence, to admit; and till better Proof is produced, I deſire my Adverſary not to be dogmatical on this point.

This do *in remembrance of me: Here we have as formal a Command, as I told you, could well be contrived in Words; and if the Quakers are* P. 69.

reſolved

resolved to repeal this Law, they may, with as much Reason, renounce any Law in the Bible.

Consider the Original Words, which we translate **this do**, and interpret them *Indicatively*, as I have demonstrated, that they may, without any force on the Text, be so construed; then they contain no appearance of a Command. So that the *Rector* is mistaken, in asserting, *Here we have as formal a Command, as could well be contrived in words.*

In the following Page, my Opponent highly censures an Expression of *W. Penn*'s, in his Book called, *Reason against Railing*, p. 109. which is,

P. 70. *And we can testifie from the same Spirit, by which* Paul *renounced Circumcision, that they (i.e.* Water-Baptism and the Supper) *are to be rejected, as not now required.*

We are of the same opinion that our Friend is, *viz.* that those who have been baptized with *Christ*'s Baptism, which is with *Fire* and the *Holy Spirit*, have no need of *John*'s Baptism, which was with *outward Water*; and that those, who have *spiritually* supped with Christ, have no need to eat the *Paschal Supper*, to put them in remembrance of their Saviour. This is a Truth, I am really perswaded few Experimental Christians will deny; and these Ceremonies being *Jewish*, are no more obligatory on us now, than Circumcision is; therefore to be rejected, or laid aside, as not now required.

P. 70. His following words are, *Now can any Man of sense think* W. Penn *was in earnest, when he wrote after this wild and extravagant manner?*

We do believe, that *W. P.* is no Hypocrite, but that his Writings concur with his Thoughts; and

and that he was (whatever the *Rector*'s Man of Senſe may imagine) in earneſt when he ſaid, *We can teſtifie, from the ſame Spirit by which* Paul *renounced Circumciſion, that they are to be rejected or diſuſed, as not now required.*

He annexes to the preceding words, *For does he think his* Ipſe dixit *is enough to countermand our Saviour's Authority, and reverſe the Laws of his Religion?* P. 70.

In the abſence of my Friend, I ſhall take liberty to return the following Anſwer to his Query, which is; That I am well ſatisfied, he never imagined his *Ipſe dixit* was enough to countermand our Saviour's Authority, or to reverſe the minuteſt Law of his Religion. His Actions in this matter may be allowed to be undeniable Evidences; having paid ſo great a deference to our Saviour's Commands, as to ſacrifice his All, in obedience thereto; embracing even Sufferings with the ſincere Worſhippers of Jeſus, rather than enjoying the Pleaſures of this tranſitory World, which are but momentary, and in his opinion, have no true and ſolid Satisfaction in them.

St. Paul *would never have commanded the* Corinthians *to communicate, when he knew they were guilty of ſuch great Diſorders and indecent Practices at the Lord's Table, that they were afflicted with diverſe Diſeaſes, and ſome of them* **ſtruck Dead**, *for their horrible Profanation of this bleſſed Sacrament of the Body and Blood of our Lord.* P. 70, 71.

This Period ſeems to be precariouſly ſuggeſted by my Opponent; for I have not obſerved that the Apoſtle, in either of his Epiſtles to the *Corinthians*, hath commanded them to com-

communicate, as he calls it. It's true, he tells them there, how they ſhould behave themſelves at the Lord's Table, as often as they approached it; but that *as often* in Engliſh, or ὁσάκις in Greek, implies a command, is what I oppoſe, and ſhall ſo continue to do, till *J. S.* demonſtratively proves the contrary. Neither is it evident from the Apoſtle's words, that any of the *Corinthians* were afflicted with *divers Diſeaſes*, or *ſtruck Dead*, meerly for their indecent and diſorderly Practices at the *Lord's Supper*. It's readily granted, that what the Apoſtle ſays in verſe 30. is true, viz. *For this cauſe many are weak and ſickly amongſt you, and many ſleep.* What was the cauſe why many were weak and ſickly amongſt the *Corinthians?* Look back to verſ. 21. and it will appear there undeniably, *viz.* by reaſon of their *Drunkenneſs* and *Intemperance.* That Intemperance and Drunkenneſs, ſhould produce Weakneſs, Sickneſs, *&c.* is no ways ſurpriſing; for daily Obſervation confirms me in the Truth thereof. Take the Advice of a *Phyſician*, and he will tell thee, that Drunkenneſs cauſes Crudities in the Stomach; from theſe Crudities in the Stomach, proceeds a Dyſcracy in the Blood; from a Dyſcracy in the Blood, many Diſeaſes take their Source and Origin. Neither is it in any reſpect miraculous, that thoſe who intemperately ſwallow intoxicating Liquors, ſhould be affected with lythargick and ſleepy Diſorders; nay, it is as natural for Intemperance to cauſe Sleepineſs, Weakneſs, Sickneſs, *&c.* as for the Fire to burn, or for a Stone to gravitate out of its centre.

As

As to the latter part of this Sentence, *And ſome of them were ſtruck Dead for their horrible Prophanation of this bleſſed Sacrament of the Body and Blood of our Lord.* Theſe words denote, as if ſome ſignal Judgments followed the diſorderly Eating of the Lord's Supper, as ſudden Death; whereas I have met with nothing in that Apoſtle's Writings that favours ſuch an Opinion. Indeed he ſpeaks of Natural Cauſes producing their Effects, *viz.* of Intemperance cauſing Weakneſs, Sickneſs, *&c.* Theſe Effects are not to be accounted Judgments unuſual or uncommon, being only the Natural Productions of Natural Cauſes. Who theſe **ſome** are, that were *ſtruck Dead for their horrible Prophanation of this bleſſed Sacrament of the Body and Blood of our Lord*, let my Adverſary demonſtrate; or elſe this whole Paſſage will be enumerated by ſome in the Catalogue of his Romantick Stories.

Thus ſays J. Wyeth, "*Theſe words of the Apo-* P. 72.
"*ſtle*, 1 Cor. 11. 23, &c. *are plainly a Narration*
"*of ſomewhat done by our Saviour, but contain not* Switch, p. 265.
"*any Inſtitution or Command, as the obſerving*
"*Reader may find. He muſt certainly come ſhort of an obſerving Reader, if a Quakers bold and confident Aſſertion, without Proof, will paſs for a Rational Argument.*

To this Saying of my Friend, I can freely ſet my Seal; being fully perſwaded, that the Words of *Paul*, 1 *Cor.* 11. 23. contain no Inſtitution or Command, either Explicitly or implicitly; but are only a Narrative of ſomewhat done by our Saviour the Night he was betrayed. Let any Perſon, if he can, tell me where

where the Imperative terms are; the words of the Apoſtle in that place are, *For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took Bread:* Where his ſuppoſed Imperative words in this Verſe are, let this inſulting *Rector* demonſtrate; or let him for the future not ſo ſuperciliouſly ſay, *he muſt certainly come ſhort of an obſerving Reader, if a Quaker's bold and confident Aſſertion, without Proof, will paſs for a Rational Argument.* We are ſo far from deſiring, that any of our Aſſertions, without Proof, ſhould paſs for Rational Arguments, that we are deſirous of nothing more than to have our Principles ſquared by the holy Scriptures; and that our Arguments may no farther be admitted, as concluſive, than they are Rational. As we were never Favourers of an *implicit Faith*, or of *blind Obedience*; ſo we deſire none of our Followers to adhere to any Aſſertion, let it be never ſo boldly or confidently delivered, unleſs it carries a Rational Conviction with it. And as *J. S.* will not admit a bold and confident Aſſertion, without Proof, to paſs for a Rational Argument; if I in like manner do not admit his bold and confident Aſſertions, without evident Proofs, to paſs currently for Rational Arguments. I am of an Opinion, that ſo long as I tread in his ſteps, he will excuſe me therein. If any imagine, that the *Et cætera* in the Quotation will be of any ſervice to my Opponent, let them know, it is his Addition to our Friend's words.

He

He continues, *For does not the Apoſtle tell us,* P. 72. *that he had it by Immediate Revelation from our Lord himſelf, that he took Bread, and brake it,* &c?

We grant, that the Apoſtle delivered to the *Corinthians* what he had received of the Lord, by Immediate Revelation, *viz.* how that our Saviour, as he was eating the Paſchal Supper, took Bread, and brake it, *&c.* What then? Doth it therefore follow, that this Act of Chriſt is preceptive to us, meerly becauſe the Apoſtle received this relation of Fact by Immediate Revelation? Certainly this is no juſt Conſequence. If there are any Imperative terms in this Paſſage, let the *Rector* ſpell them out; till that is evidently done, let him deſiſt Clamouring againſt our Friend on this Score.

Did not he (Jeſus) *aſſume our Nature, and* P. 75. *live a mean and contemptible Life here on Earth; and at laſt underwent a cruel and ignominious Death for our ſakes; and ought this ever to be forgotten by Chriſtians?*

We make it an Article of our Faith, that Jeſus Chriſt aſſumed our *Nature*, as it's pure, tho' not as it is tainted with Sin: We do believe, that he lived a mean and contemptible Life here on Earth; that at laſt he underwent a cruel and ignominious Death for our ſakes; and that this ought never to be forgotten by us, or any other Chriſtians. But that the Paſchal Supper is the only and adequate Medium, to put us in remembrance of the Death and Sufferings of our Saviour, is, as we conceive, to be more Subſtantially proved, than yet is done,

done, by thoſe that favour ſuch Sentiments, before we ſhall ſubſcribe their Aſſertions.

P. 75. *Now the Merits of Chriſt's Death are* most *effectually applied to us, by a worthy receiving of the Sacrament.*

Our Faith is, that the Merits of Chriſt's Death are more effectually applied to us, by ſupping with him ſpiritually, and by a living Faith in him, than by eating a little Elementary Bread, or by drinking a Glaſs of Material Wine; notwithſtanding it may (as the Prieſts Phraſe is) be conſecrated.

P. 77. *They* (Quakers) *have branded them* (Water-Baptiſm and the Supper) *with vile and reproachful Names, and have ſet up in their ſtead ſome novel Inventions of their own.*

We are not ſenſible, that we have branded the Baptiſm of Chriſt, or his Supper, with vile and reproachful Names; or have given *John*'s Baptiſm any Predicates, which, according to the intent and meaning of our words, may not be juſtified; or have too ſeverely cenſured the eating of Bread and drinking of Wine, which ſome profane Prieſts and People have done in imitation of our Saviour's eating and drinking with his Diſciples, the Night he was betrayed, and call it the Lord's Supper; though in reality, 'tis no more his, than that was, where the 1 Cor. 11. 29. Eater and Drinker, eat and drank, as the Apoſtle affirms, *Damnation to himſelf*; or that we have ſet up in their ſtead any novel Inventions of our own, we cannot admit: The contrary, I doubt not to demonſtrate in the following Pages.

They

They have spoken Contemptuously of these venerable Mysteries of the Christian Religion: I have a Paper by me, wrote by G. Fox, *wherein he says, that the World's Baptism is with sprinkling a little Water; and the Cup the World takes, is a little Bread and Wine; and that they call a Sacrament, which there is no Scripture for.* P. 77.

Whether the Paper, from whence this Quotation was borrowed, was writ by *G. F.* or no, is not very material; becaufe the words, taken out of the pretended Manufcript, are in themfelves true. For what is the World's, *i.e. wicked Mens* Baptifm, but fprinkling a little Water on the Face of him, that is to be Baptized? What is their Sacrament, but a little Bread and Wine? What Scripture have they to juftifie the ufe of the term *Sacrament?* Surely none: That there is any Contempt in calling Water, Water; Bread, Bread; Wine, Wine; unlefs, with the *Papift*, the *Rector* believes, that after the Ceremonies are performed, their Species are tranfubftantiated; I cannot conceive.

The words following the laft Citation are, *I could fhew you alfo a long rambling Epiftle, fent by a Quaker to fome of the Ancient Friends,* — *he tells them, that having had troubles on him fome time before,* "*he thought if he did but receive* "*the Bread and Wine, which the Prieffs call a* "*Sacrament, he fhould be well; but when I had* "*taken the Bread, I thought the Devil had entered* "*into me, and that I had finned againft the Holy* "*Ghoft.* P. 77.

'Tis poffible my Opponent may have an Epiftle, wherein this Paffage is; but for what Reafon he cites it here, I cannot tell, unlefs it is

to perform his Pretenſions in the Title-Page, viz. *To entertain his Reader with ſome new Quotations*, &c. The Subject he is now upon, is to prove, *The Quakers have prophanely abuſed and reviled the divine Inſtitutions of Chriſt*; how this is an Inſtance thereof, let the Reader judge. But whether the Author of this Epiſtle was a *Quaker*, is yet to be proved.

Three lines under the former Paſſage, is a ſhort Quotation out of *James Naylor*'s *Diſcovery*
P. 38. *of the Man of Sin*, &c. Anno 1654. To give the Reader a true Notion of the genuine Senſe of the Author's words in that place, I ſhall cite the Clauſe, with ſome words that immediately precede it in the ſame Period, which are; "Whereas you ſay, we cry down Baptiſm and "the Lord's Supper, it is falſe; for the Bap-"tiſm of *John* we own, which is with Water; "and the Baptiſm of Chriſt, with the Holy "Ghoſt and Fire, we own; and the Supper of "the Lord we own, and our Faith feeds upon "him; and the eating of his Fleſh, and drink-"ing of his Blood, is our Life, *John* 6. 53, 54.
P. 78. *And* (here the *Rector* begins) *we deny your Faith, which, you ſay, is nouriſhed by Bread and Wine, which is Carnal; and your Sprinkling of Infants we deny, which, you ſay, you can clear up to be an Ordinance of Chriſt; but do not, nor can do it.*

From theſe words of our Friend, it evidently appears, that he acknowledged Chriſt's Baptiſm and Supper, and the true Chriſtian Faith, which is *only* nouriſhed by the Fleſh and Blood of Chriſt, ſpiritually eaten; and only oppoſed that Faith, which is nouriſhed by Material Bread

Bread and Wine, to be the saving Faith of Jesus Christ; or that Sprinkling of Infants, as his Adversaries held, and pretended from Scripture to prove, but could not, was an Ordinance of Christ's Institution. I am perswaded, that 'tis above the great Abilities of my Opponent, to prove, *Sprinkling Infants* is an Ordinance of Jesus Christ; or that it was practised by the Primitive Saints.

The next ensuing words are, *We deny your Carnal Sacrament, for which there is no Scripture.* P. 78.

To elucidate the Author's sense, it will be necessary to repeat the foregoing part of the Sentence, which is, "The Supper of the Lord "we own, which is Spiritual; and deny **your** "Carnal Sacrament, for which there is no "Scripture. The Author here owns the Lord's Supper, but denies **your** Carnal Sacrament to be his Supper. Who is to be understood by the Pronoun **your**? Why *Five Lying and Slandering Ministers*, which he was then answering, that they were *Lyars* and *Slanderers*. He asserts in the same Paragraph, what *Sacramentarian* dares affirm, that the Supper of *Lying and Slandering Priests*, is the Lord's Supper? The Apostle told the unregenerate *Corinthians* in the days of old, who pretended to eat the Lord's Supper, *This is not to eat the Lord's Supper*; or, as the Marginal Reading has it, *Ye cannot eat the Lord's Supper*. Why could they not eat the Lord's Supper? The Reason is apparent from the Context, because they were unsanctified Persons. If there is any Scripture for the term *Sacrament*, let my Adversary cite the Verse; till that is done, let him desist abusing us on that account. *Ibid.* 11. 1 Cor. 11. 20.

He continues his Discourse, *The next Year*
P. 78. *after,* (1655.) *out comes* Fox *his News out of the North, and you shall hear how he* **belched** *forth his Rage and Spite against these Means, which Christ appointed in order to our Salvation:* "And
P. 14. "their Sacrament, *says he,* as they call it, is "Carnal, and their Communion is Carnal; a "little Bread and Wine, which is the Table "of Devils, and Cup of Devils, which is in "the Generation of Serpents, in this great "City *Sodom* and *Gomorrah:* So Dust is the "Serpent's meat, *&c.*

By the Form of this Passage, as 'tis published by *J. S.* one would think it is a continued Discourse, without the omission of any words in the Body of the Quotation. To undeceive his Reader, I shall take the trouble of citing the Quotation, as 'twas written by our Friend, and print the Omissions in a different Character, "And **their** Sacrament, as "they call it, is carnal; *and there is not a word "in the Scripture, that speaks of a Sacrament;* "and their Communion is Carnal, a little "Bread and Wine; and *so Drunkards, and "Raylers, and cursed Speakers, all meet together "in this Fellowship;* which is the Table of De- "vils, and the Cup of Devils, which is in the "Generation of Serpents, in this great City "*Sodom* and *Gomorrah:* So Dust is the Ser- "pent's meat, *&c.* To have a true Notion of the Author's sense, it may not be inconvenient to consider the Antecedent to the Relative **their**; to find it out, we must look backward. In the same Paragraph occur these words, *Blind Guides, Dissembling Hypocrites, Workers of Iniquity,*

quity, *Adversaries of Righteousness*, *Enemies of God*, *Blasphemers*, &c. Is not these Men's Sacrament Carnal? Is there any Spirituality in it? Is the term *Sacrament* once used in the Scriptures? What is the Ungodly Man's Communion, but a little Bread and Wine? Is the Species of it changed? Is the Table of Drunkards, Raylers, and cursed Speakers, the Table of the Lord? Men that so abominably misrepresent Passages, seem more desirous to expose their Opponents Persons, than their Principles. A Moral *Heathen*, or *Jew*, would scorn to treat his Adversary so dis-ingenuously, as this *Rector* hath here done by our Friend.

He goes on, *You say, that sprinkling Infants is the Baptism, which baptizeth them into the Faith, and so into the Church, which is Carnal; and you tell People of a Sacrament, bringing them to eat a little Bread and Wine, and say, that this is a Communion of Saints, which is Carnal; and all this feeds the Carnal Mind.* Ibid. 39. P. 78.

This Quotation is cited to prove, *the Quakers have prophanely abused and reviled the divine Institutions of Christ:* How pertinently it proves the thing for which it is brought, let the Judicious determine. Are there not many who have said, and are yet of an opinion, that Sprinkling Infants is not the Baptism, which baptizeth them into the Faith, and so into the Church? Is not this Church Carnal, or Material, which here are equivalent terms? Are there not some now-a-days, who tell People of a Sacrament, and giving them a little Bread and Wine, say, such Eating and Drinking is the Communion of Saints? Are

not Bread and Wine carnal or material Substances? Do not such like Performances gratifie the Carnal Mind? And do not many take up their rest in these Externals? If these Sayings are true, carp not at them; if in any respect they undervalue the *divine Institutions of Christ*, solidly demonstrate it.

A Line under the former Quotation, is a mutilated Passage, taken out of *Edward Bur-*
P. 78. *rough*'s Works, and is by *J. S.* cited thus, *Their Doctrines are of the Devil, who say, Sprinkling Infants with Water, is Baptism into the Faith of Christ; this is the Doctrine of the Devil.*

P. 190. Whereas *E. B*'s words are, "Their Do-
" ctrines are of the Devil, who *deny the Truth,*
" *which the Scripture bears witness of*; and say,
" Sprinkling Infants with Water, *when they are*
" *two or three days old*, is Baptism into the Faith
" of Christ; this is the Doctrine of the Devil. Is a Man that so unfairly quotes his Opponent's words, likely to convince him of an Error, if in one? Certainly no; but much rather to confirm him in the Opinion he defends: Because Men of Sense generally determine, that Truth needs no Sophistical Practices to skreen it from the assaults of Error. I am perswaded *J. S.* will not publickly calumniate the fore part of this Sentence, viz. *Their Doctrines are of the Devil, who deny the Truth, which the Scriptures bear witness of.* As to the latter part thereof, if my Opponent will defend it, let him argumentatively prove, that *Sprinkling Infants with Water, when they are two or three days old, is Baptism into the Faith of Christ*, and that they are thereby truly Regenerated: For the Apostle positively

positively says to the *Galatians*, that *as many of you as have been baptized into Christ, have put on Christ*. That *Sprinkling Infants* hath such miraculous Effects, was never an Article of my Faith: For, with my Friend, I ever accounted that Doctrine erroneous. Gal. 3. 27.

Annexed to the former Passage, are these words, *These have filled the World with damnable Heresies, as holding, that Sprinkling Infants with water, is Baptism into the Faith of Christ*, &c. *These are damnable Heresies, even to the denying the Lord that bought them.* P. 78. P. 191.

To have a clear sense of the Intent and Meaning of our Friend in this place, it may be necessary to supply the defects of his *Et cætera*, and to cite him more largely; which I shall do, beginning where my Adversary does: "These (false Teachers) have filled "the World with damnable Heresies, as hold- "ing forth, that Sprinkling Infants with Wa- "ter, is Baptism into the *Faith of Christ*; and "that the Steeple-house is the Church; and "that singing *David*'s Experiences in the "World, amongst wicked People, in Rhime "and Meetre, is singing to the Praise of God: "And these are damnable Heresies, even to "the denying the Lord that bought them; "for they deny the Light of the Lord Jesus "Christ—to be sufficient to lead to Christ, "and to the Kingdom of God. We are not ashamed to acknowledge, that our Sentiments are, that a tenacious holding forth, that Sprinkling Infants with Water, is Baptism into the *Faith of Christ*; and that the Steeple-House is

the Church of Christ; and that singing *David*'s Experiences, amongst wicked People, in Rhime and Meetre, is singing to the Praise of God; are Heretical Opinions, which may occasion Damnation of some of those that maintain them; and that the denial of the Sufficiency of the Light of our Lord Jesus Christ, to lead to Christ, and to the Kingdom of God, may in a sense be said to be a denial of the Lord that bought them.

P. 78. *The Quakers, both in their Writing and Discourse, seem mostly to clamour against Infant-Baptism; yet this is only to amuse weak Understandings, for we have no dispute with them about the proper Subjects of Baptism; but whether Outward or Water-Baptism be of Divine Institution.*

Some of our Arguments are often *ad hominem*, and calculated accordingly; when our Adversary is one that defends *Infant-Sprinkling*, uses it instead of Baptism, and accounts *Infants* the proper Subjects thereof, we put him on proving the Practices of his Society from the Scriptures, or from the Actions of the Primitive Christians in the first Century; if he cannot clearly do this, we are of an opinion, that it is no impertinent way of Reasoning to answer them thus, Either prove your Practices of Sprinkling to be the Baptism of Christ, *Mat.* 28. 19. or else desist Calumniating us for the future, because we have laid Water-Baptism aside. For if *Infant-Sprinkling* is not the Baptism there commanded, as certainly 'tis not; and if Baptism be of divine Institution; then he that only Rantizes, is equally guilty of the Breach of a divine Command, as they that totally lay it aside; therefore he

he is no fit Perſon to paſs Sentence on them. For where two Perſons are equally culpable, neither of them is rightly qualified to paſs Sentence on the other. Theſe ſort of Arguments are more often uſed to Silence, than to Convince an Opponent.

He goes on, *And this you ſee they have profanely deſpiſed, and utterly diſowned.* P. 78.

By the natural Explanations of our Friend's words, which in the foregoing Pages I have given, any diſ-intereſt Perſon may clearly perceive, that *J. S*'s Intellectuals were clouded with Prejudice, when he ſo notoriouſly miſ-interpreted them. Neither can we admit it for a Truth, that we have either prophanely deſpiſed, or utterly diſowned Water-Baptiſm: We do believe that it was once a *Command* from Heaven to *John*; therefore not to be prophanely deſpiſed. And ſeeing we own it to have had its time, properly ſpeaking, I think it cannot be ſaid, that we have utterly diſowned it.

The following words are, *G. Whitehead, in the very Title-Page of his True Miniſtry*, &c. *wrote particularly againſt the Anabaptiſts, who deny Infant-Baptiſm; calls Water-Baptiſm it ſelf, Idolatry; and thoſe who baptize with Water, he ſays, are doting about Shadows and Carnal Ordinances.* P. 79.

It is not very common to judge of Men's Doctrines from Title-Pages; but ſeeing my Adverſary hath led me to it, I ſhall not decline following him. The Author's ſenſe, from the words cited, are ſomewhat obſcure; in order to remove that, I ſhall repeat them as they ſtand in the Title-Page; he begins it thus, *The Authority of the true Miniſtry, in baptizing with*

with the Spirit; and the Idolatry of such Men, as are doting about Shadows and Carnal Ordinances, and their Ignorance of the Spirit's Baptism (of which Water-Baptism was but a Figure) discovered. Doth our Friend here call Water-Baptism it self *Idolatry*, as this *Rector* affirms? Or doth he say, that those, who baptize with Water, are doting about Shadows and Carnal Ordinances? I provoke him to shew me these words, if he can. Should I take shreds of Sentences in *J. S*'s Writings, as he doth here, and in several other places, and prefix some words of my own to them, I might justly expect to be severely cannonaded with Clamour and Noise.

By the Title-Page, we may determine, that the Author, in the ensuing Treatise, intended to discover the Idolatry of such Men, as were doting about Shadows and Carnal Ordinances; but that Water-Baptism is the Idolatry there intended, wants, tho' positively asserted, to be proved; for the terms do not naturally carry any such sense; neither is it a due Consequence from them: Nay, the contrary seems to be the natural import of the words in that Period. For who can imagine, that any Man in his Senses will maintain, that Water-Baptism is a Figure of the Spirit's Baptism, and at the same time esteem it Idolatry? What greater Absurdity can a Christian be guilty of, than to say, a Baptism which is Idolatry, is a Figure of Christ's Baptism? But this is the Sense of that Passage, if my Adversary's Interpretation of it be true. Some may perhaps Query, if Water-Baptism is not the *Idolatry* there intended, what is the Idolatry of the *Baptist*, which *G. W.*

there

there discovered? My answer is, He that is desirous to be fully satisfied therein, should read that Book. In its third Page is this Passage, *In thy Blindness, thou* (Samuel Bradley) *hast set Water-Baptism above the Baptism of the Spirit, and so hast made an Idol of it.* And in the fourth Page is this Sentence, *And Idolatrously hast set Water-Baptism above it; when as the Baptism of the Spirit, was that which Water-Baptism did but shadow or figure forth.* From these Fragments it is evident, that our Friend did not call Water-Baptism *Idolatry*, but the preference which *S. B.* gave it to the Baptism of the Spirit. Let *J. S.* demonstrate, that *G. W.* called *Water-Baptism it self Idolatry*, as he boldly asserts, or let him be stigmatized with the Name *Forger.*

Wyeth *hath endeavoured to ridicule and expose the Lord's Supper, by such a dull piece of Buffoonry, that is not usual to be met with; for after he has repeated these words of St.* Paul, "This do ye, "as oft as ye drink it, in remembrance of me. "For as often as ye eat this Bread, and drink "this Cup, ye do shew the Lord's Death till "he come. *He, with his usual Confidence, says, that these words do not import any Command or Institution; and challenges the Author of the Snake to prove, that they signifie any more,* than if one should say to him, as often as thou goest to *Westminster*, call upon *John Thompson: Now what a* prophane Wretch *is this, to make the most solemn Institutions of our Saviour, the Subject of his Sport and Drollery!* P. 79. Switch, p. 265.

Endeavours, which tend to ridicule or expose the Lord's Supper, or to make the solemn In-

Institutions of our Saviour, the Subject of any Man's Sport and Drollery, we disapprove; conceiving that such Irreligious Acts relish more of an Atheistical, than of a Christian Temper; therefore we countenance none therein. How far *J. W.* is guilty of the severe Charge he stands here impeached of, his own words, impartially cited, will best demonstrate; which are, *These* (words of the Apostle, 1 *Cor.* 11. 25, 26.) *I say, do not import any Command or Institution, which, because the Snake will have that they do, let him shew wherein; if he thinks the words* as often *to have some Imperative force, let him see if he can prove that that Imperative force is more, than if one should say to him,* as often *as thou goes to* Westminster, *call upon* John Thompson: *I easily think the Snake will conclude the Imperative force of these words none at all; and will go, as occasion calls, to* Westminster, *and not think himself obliged to make that visit.* Where is the Lord's Supper ridiculed and exposed? Where is the dull piece of Buffoonry? By what words of *J. Wyeth*'s are the solemn Institutions of our Saviour, made the Subject of his Sport and Drollery? Let these Falsities be proved, or else let him desist repeating them for the future. It would better become the *Rector*, to take an intire Period, and answer it like a Man of Parts and Sincerity, than nibble at a few words in the middle of a Period, and give them a Turn, no ways consentaneous to the Context. Our Friend's Comparison doth not lie between the Lord's Supper, spoken of in the recited Text, and the *Snake*'s calling on *John Thompson*, when he goes to *Westminster*; but

but between as often in 1 *Cor.* 11. 25, 26. and as often in the Inſtance given by him. May not a Man illuſtrate the ſignification of any Term in the *Bible*, by a familiar Example, without incurring the ſevere Cenſure of a *prophane Wretch*, or of *a vile and ſenſeleſs Railer*, at the Subject treated on in that Text of Scripture? Whether one may or no, is left to the ſincere Chriſtian's determination.

One might well wonder how it ſhould ever come into theſe Men's Heads, to fancy theſe Novelties (Womens Preaching, and Womens Meetings) to be of Chriſt's Inſtitution; for we have an Apoſtolical Injunction againſt all *Women Preachers whatſoever. Hear St.* Paul, "Let your Women, *ſays* "*he*, keep Silence in the Churches, it is not "permitted unto them to ſpeak there: It is "a ſhame for the Women to ſpeak in the "Church. *Again*, Let the Women learn in "Silence, with all Subjection. I ſuffer not a "Woman to teach, nor uſurp Authority over "the Man, but to be in Silence. P. 80. 1 *Cor.* 34. 35. 1 *Tim.* 2. 12.

We are ſatisfied, both from Scripture and Ancient Records, that Womens Preachings are no Novelties in the Churches of Chriſt; and for them, who were *Deaconneſſes*, to have Meetings for the more advantageous ſupplying the Neceſſities of the Poor, *&c.* under their Care, we think is no ways improbable nor unneceſſary; neither do we believe, that there is any *Apoſtolical Injunction againſt* all *Women-Preachers whatſoever*, as my Opponent dogmatically aſſerts. The Texts of Scripture, cited by him, do not prove, there is a poſitive Command againſt all *Womens Preachings*: I ſhall conſider

consider them first as quoted by him, then shew how the principal terms in these places might be otherwise translated, than they are in our Bibles.

The Premises, from whence this Conclusion is deduced, are contained in the Apostle's words to the *Corinthians*, where he says, *Let* **your** *Women keep Silence in the Churches, for it is not permitted unto them to speak*; I shall take leave to observe, that *Paul* doth not in this place say, *Let* **all** *Women*; but only, *Let* **your** *Women keep Silence in the Churches.* Some may query, Why should the Women there be prohibited from speaking in their Churches, more than those that dwelt in other places? My answer is, Because there were some Inconsiderate and Talkative Women, who by their unprofitable Questions, disturbed the Churches of the *Corinthians.* We likewise desire, that such Women may keep Silence in our Meetings, who are for proposing their Queries, as these did, to be Answered; the Apostle orders, that these should not be of the number of the Interlocutors, either by telling their own Thoughts, or asking those of others; but that they should do this at home, and even there should not authoratively take on them to *teach* their Husbands: Hence I conclude, that this Text doth not affect our Women, who are not in their Practices. If any are of different Sentiments, let them consider the Pronoun *Your* restricts this Passage to the Women of *Corinth*; so not of an universal Obligation.

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The Apoſtles might have more cauſe to lay this Injunction on the Citizens of *Corinth*, than on thoſe of other places: For theſe (if Ancient Hiſtories are true) were zealous Worſhippers of the Heathen Goddeſs *Venus*; this Woman was by them accounted the *Goddeſs of Love*, and worſhipped with a great deal of Lewdneſs and Obſcenity: Hence her Adorers became the moſt Impudent Creatures in all *Greece*. Theſe Women having habituated themſelves to all manner of Lewdneſs from their Infancy; is it then any wonder, if ſome of them, after they had embraced the *Chriſtian Faith*, ſhould be more forward in Speech, than others, that had been more modeſtly educated? If this is true, doubtleſs theſe needed ſuch an Inhibition, more than their Neighbours. That they were ſuch, as I have repreſented them, *Baronius* teſtifies, *Inter Græcos*, ſaith he, *Corinthiæ fœminæ patria lege atque conſuetudine Cultui Veneris erant addictiſſimæ & proinde omnium impudiciſſimæ, Quippe quæ pietatem putarent ſua Corpora proſtituere:* 'Amongſt 'the *Grecians*, the Women of *Corinth*, by the 'Law and Cuſtom of their Country, were 'the moſt addicted to the Worſhip of *Ve-* 'nus: Hence it was, that they came to be 'the moſt Impudent of them all; for they 'did think it a Religious Duty to proſtitute 'their Bodies. *Tom.* 1. *p.* 451.

Probably on theſe Motives it was, that *Paul*, in his *Epiſtle* to them, ſaid, *Let your Women keep Silence in the Church.*

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As to the following words of the Verſe, viz. *For it is not permitted unto them to ſpeak there.* The Women here prohibited to ſpeak in the Church, were ſuch as he was then Deciphering, who by their Queries wanted to be inſtructed in the Doctrines, *&c.* of Chriſtianity; the Apoſtle orders theſe, that if they would *learn* any thing, they ſhould ask their ἄνδρας Husbands at home, and not trouble the Churches of Chriſt with ſuch ſort of Interrogatories, which might more ſeaſonably be anſwered in their own Houſes.

Note, This Apoſtolical Injunction is only levelled againſt thoſe Women, that were *Learners*, and not againſt thoſe that were Commiſſionated by their Saviour to deliver a Meſſage to his People: 'Tis not the Cauſe of the firſt, but of the latter, that I advocate.

It is probable, that many from the Apoſtle's words now under conſideration, viz. *It is not permitted unto them* **to ſpeak**; and from what he ſaith in the following Verſe, viz. *It is a ſhame for Women to ſpeak in the Church*; conclude, that **all** Women, however Commiſſionated, are, by vertue of theſe Sentences, injoyned to obſerve a perpetual Silence in the Church; and that the term *ſpeak*, is to be taken here in a reſtricted ſenſe; and this ſeems to be my Opponent's opinion: If 'tis, I then ſay, The Church of *England*, whereof he is a Miniſter, are as guilty of the Breach of this Goſpel-Precept, if 'tis one, as the *Quakers*, if not more: *Firſt*, By their *Marrying* in their Churches, at which time the Woman is obliged

liged to *speak* a great many Sentences. 2*dly*, By their *Baptizing* in their Churches, where the *God-mother*, so called, is necessitated to speak. 3*dly*, In their *Catechizings*. 4*dly*, In their *Singings*. 5*thly*, In their saying of their *Common-Prayers*, &c. Do not the Women at such times, speak as well as the Men? If so, we are apt to think, that those (who are as culpable, as they suppose us) are not proper Persons to reprehend us, for acting such things as they injoyn their Followers to do.

If any shall take the liberty to say, that the word *Speak*, in these Texts, is to be taken in a lax sense; and that the forming of all Articulate Sounds in the Church by Women, is not thereby absolutely prohibited; but only Teaching or Preaching: Let such know, that we do not esteem Assertions, without good Proof in this case, of any Validity; therefore shall not account them worth our notice, unless they are accompanied with Probable Reasons or Convincing Arguments.

The words cited by *J. S.* out of *Timothy*, *Let the Woman learn in silence, with all subjection.* We desire, that not our Women only, but our Men also, may learn in silence, and be obedient and subject to their Instructors: Seeing this Sentence respects *Learners*, and not *Teachers*, how it oppugns Women's Preachings, I do not perceive; nor the following Verse, which is, *I suffer not a Woman to teach, nor to usurp Authority over the* Man, *but to be in silence: Man* here, is to be considered as a Synonymous Term with *Husband*, and is often so used in our, and the *Dutch Language*; then the Translation will

run thus, *I suffer not a Woman to teach, nor to usurp Authority over her* Husband. This is a Doctrine, that we have always approved of; never countenancing Women in assuming a Power to teach their Husbands, or in usurping an Authority over them. From the Context, I conclude, that this Precept only respects Women in a married State. The Apostle goes on, and subjoyns some Reasons, why the *Wife* should not assume a Superiority over her *Husband*; but not one Syllable against Women's Preachings: The *first* respects his Creation, *For Adam*, saith he, *was first formed, then Eve.* The *second* is deduced from her being first in the Transgression, *Adam was not*, says he, *deceived, but the Woman.* In fine, from the precedent and subsequent Words of the Apostle *Paul*, from his Sayings in other places, and from his Instance of a Man and his Wife, I no ways hesitate to conclude, that this Text only respects a Woman, as she is in a married State, and not as she is a Member of a Christian Society.

Having thus considered the first part of what was proposed, I shall now proceed to the Second, *viz.* To shew, that some terms in 1 *Cor.* 14. 34. and 1 *Tim.* 2. 12. will bear a Construction different from that which is generally annexed to 'em: According to the usual Interpretation of the Original Terms, they may be translated thus, *Let your γυναῖκες Wives keep silence in the Churches, for it is not permitted unto them λαλεῖν to speak* rashly or inconsiderately; *but they are commanded to be under Obedience, as also saith the Law: And if they will*

learn

learn any thing, let them ask their Husbands at home; for it is a shame for Women λαλεῖν *to tattle in the Church. Let the Woman learn* ἐν ἡσυχίᾳ *in quietness, with all subjection. But I suffer not* γυνὴ *a Wife to teach, nor to usurp Authority over* ἀνδρὸς *her Husband, but to be* ἐν ἡσυχίᾳ *in quietness.*

This Passage to the *Corinthians* is thus interpreted by *Miles Coverdale*, in his Bible printed at *Paris*, Anno 1540. *Let your* Wives *keep silence in the Congregation; for it shall not be permitted unto them to speak, but to be under Obedience, as the Law saith also: But if they will learn any thing, let them ask their Husbands at home; for it* becometh *not Women to speak in the Congregation. Wives* being a Relative term to *Husbands*, and *Husbands* following just after, I conceive, it's more proper to translate γυναῖκες here with *Miles Coverdale*, *Wives*, than to follow our common Version, where it is translated *Women.*

To demonstrate, that these words will bear the signification which is here given them, I shall produce several Authorities.

Λαλεῖν saith *Leigh* in his *Crit. Sacr.* is vulgarly taken in the evil part, and signifieth, *Temerè & inconsideratè verba fundere, effutire.* *Scapula* in his *Lexicon* affirms, That this Verb *Plerumque ponitur pro temerè & inconsideratè verba fundere.* *Henricus Stephanus*, in his *Thesaurus Linguæ Græce*, is of the same opinion. In this sense it is used by *Plutarch*, *De Alcib.* λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν. *Budæus* saith in his *Lexicon*, that λαλεῖν *Sæpè in malam partem accipitur, ut sit temerè & inconsideratè citraque delectum aliquem verba effutire.*

Γυνὴ is commonly in the New Teſtament tranſlated *Wife*, as in *Mat.* 1. 20. *Titus* 1. 6. *Rev.* 21. 9. and in 1 *Cor.* 9. 5.

Ἡσυχία commonly ſignifies *quietneſs*; Dr. *Hammond*'s Marginal Reading renders it ſo here; and it is ſo tranſlated in 2 *Theſſ.* 3. 12. and the *Lexicons* give it the ſame ſenſe.

Ἀνδρὸς the Genitive Caſe of Ἀνὴρ in ſeveral places of the New Teſtament, is render'd *Husband*, as in *Rom.* 7. 2. 1 *Cor.* 7. 39. and 14. 35. and Dr. *Hammond*'s Marginal Reading has it ſo here.

Theſe Authorities, I hope, will skreen me from any juſt Cenſure of my Opponent, on account of my tranſlating the words of the Apoſtle to the *Corinthians*, and to *Timothy*, as I have done them: If ſo, it naturally follows, that theſe Texts of Scripture do not in the leaſt affect ſuch Women, as are moved to preach by a *Divine Impulſe*; but only ſuch Tatlers, Propoſers of Queſtions, and Speakers, as have no *ſpecial Afflatus* to Commiſſionate them in their Speakings, Preachings, or Propheſyings: We are Advocates for the firſt, but not for the latter Set of Women.

After an Enervation of the Objections againſt *Women's Preachings*, it may not be impertinent to conſider the Texts of Scripture, the Actions of ſome Women therein mentioned, and the Opinions of our Predeceſſors, that ſeem to countenance their *Preachings*.

From *Paul*'s Directions concerning *Womens Head-dreſſes*, when they were *Praying* or *Propheſying*, it may be rationally concluded, that they were permitted to *Pray* and *Propheſie*; for had

had they been universally prohibited these Religious Acts, would the Apostle have given Directions how Women should demean themselves, when they were *Praying* or *Prophesying*, if they were not to be permitted to *pray* or *prophesie?* But that such Directions are given, is undeniable from 1 *Cor.* 11. 5. where it is said, *Every Woman that prayeth or prophesieth with her Head uncovered, dishonoureth her Head.* Hence we infer, that according to the Apostle's Judgment in this case, a Woman, who, by a *divine Impulse*, prayeth or prophesieth in the Church, may be defended; and consequentially speak, because Praying and Prophesying cannot be performed without speaking. What it is to *Pray*, is obvious to most; but what it is to *Prophesie*, in an Apostolical Sense, is not so apparent: Therefore I shall concisely explain it here. The Greek word προφητευω is variously sensed, as, *To foretell future Events*; *To declare the Will of God to any, as Commissionated by him*; *To expound or interpret the Scriptures, to the Edification of the Church*, as in 1 Cor. 14. 1. *Desire Spiritual Gifts, but rather that ye may prophesie.* Vers. 3. *He that prophesieth, speaketh unto Men, to Edification, and Exhortation, and Comfort.* And vers. 4. *He that prophesieth, edifieth the Church.* In this sense it is commonly taken in the *Epistles of Paul.* Then I shall translate 1 *Cor.* 11. 5. thus, *Every Woman that prayeth, or expoundeth the Scriptures, with her Head uncovered, dishonoureth her Head.* And *Praying* and *Expounding* the Scriptures are very aptly joyned toge-

ther; becauſe one of them, generally in places of publick Worſhip, precedes the other. If any oppoſe this Interpretation, let them conſult *Hammond*, *Leigh*, *Scapula*, &c. and they will find, theſe Authors concur with me therein.

Some may perhaps object, That if this is the genuine ſenſe of this Text, it is contradicted in the ſame *Epiſtle*, 1 *Cor.* 14. 34, 35. where the Apoſtle ſaith, *It is not permitted unto them to ſpeak.—It is a ſhame for Women to ſpeak in the Church.* Theſe may conſider, that the Original Word, which is tranſlated ſpeak, often ſignifies, to *ſpeak inconſiderately, raſhly, impertinently*, &c. So that without the appearance of a Contradiction, Women may be admitted *to pray*, or *to expound the Scriptures*, when aſſiſted thereunto by the holy Spirit; yet oppoſed when they ſpeak inconſiderately, raſhly, or impertinently.

We are not without Inſtances in the *New Teſtament* of Women that were Preachers; as the *Woman of Samaria*, by whoſe Preaching *many of the Samaritans believed*, John 4. 39. The *Reſurrection of Chriſt* was firſt preached by a Woman, *John* 20. 18. *Paul* had Women that *laboured with him in the Goſpel*, Phil. 4. 3. In the ſame Verſe, *Clement* is called his *Fellow-Labourer*: That this Man was a Preacher, and on that account called his *Fellow-Labourer*, I am inclined to believe, none will deny. Why the Women, which are ſaid to have *laboured with him in the Goſpel*, were not alſo Preachers, he that can, let him give me a Reaſon for it. *Priſcilla*, and her Husband, *expounded unto* Apollos

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the way of God more perfectly, Acts 18. 26. Here is a Woman that taught a Man, and was not reproved for it; but is greeted by *Paul* with the term *Fellow-helper in Christ Jesus*, Rom. 16. 3.

As there were Women that preached, so there were some that propheſied, and *ſpake* in the Church, as *Anna*; of whom it is ſaid, That ſhe was a *Propheteſs*, and abode in the Temple, and ſpake of Chriſt *to all them that looked for Redemption in Jeruſalem*, Luke 2. 38. Here is a Woman that preached Chriſt, even in the Temple, to all them that *looked for Redemption in Jeruſalem*. *Philip* had four Daughters that did *propheſie*: Can it be ſuppoſed, they did it without *ſpeaking*, or in a Corner by themſelves? Certainly no; but in ſome publick Aſſemblies, where what they inſtrumentally delivered from God, might be the more publickly known. *Huldah* was a *Propheteſs*, and dwelt in a Colledge, 2 *Kings* 22. 14. *Deborah* was a *Propheteſs*, and judged *Iſrael*, Judg. 4. 4. *Miriam* was a *Propheteſs*, and ſang Praiſes to the Lord, with all the Women of *Iſrael*, for their Deliverance from the *Egyptians*, Exod. 15. 20. From theſe Examples of God's Love to Females, it is undeniable, that they have been favoured with the Gift of his Spirit in former times, and have ſpoken in the Aſſemblies of his People: Why ſuch ſhould be debarred now, when moved by an extraordinary Impulſe to declare the Words of the Lord to his Servants, he that hath any Rational Arguments to object againſt it, let him produce them.

In the Days of the Apoſtles, and ſeveral Centuries after, there were *Deaconneſſes* in the Churches of Chriſt; whereof *Phœbe*, mentioned in *Rom.* 16. 1. was one; of whom it is there ſaid by the Apoſtle, *I commend unto you* Phœbe *our Siſter*, οὖσαν διάκονον; *which is a Deaconneſs of the Church which is at Cenchrea:* And ſhe has the ſame Title given her in the Poſtſcript of that *Epiſtle.* Our common Verſion renders it *Servant* in both places, but in the Original 'tis *Deaconneſs*; as any one, that underſtands the *Greek Tongue*, muſt acknowledge. *The Office of a Deacon*, ſaith Dr. *Hammond*, *is to wait on the Biſhop, to Preach, to Read the Goſpel, to Adminiſter to the Neceſſities of the Poor*, &c. If this was the Duty of a *Deacon*, as probably 'twas, why not alſo of a *Deaconneſs?* Seeing they both have the ſame Name in the *New Teſtament*, may we not probably conclude, their Offices were alike? That they did ſometimes Teach, is evident from *William Cave*'s words: *Sometimes* (ſays he) *the Deaconneſſes were imployed in inſtructing the more Rude and Ignorant ſort of Women, in the plain and eaſie Principles of Chriſtianity.*

Prim. Chriſt. Part 1. Chap. 8. p. 157. *Cl. Alex. Strom.* l. 3. p. 448.

From this Man's Teſtimony, it is apparent, that *Women* did ſometimes *teach*, and conſequently *ſpeak.* If the *Rector* ſhall oppoſe the *Deaconneſſes* having the ſame Stations in the *Churches*, that the *Deacons* had: I ſhall deſire him to demonſtrate, wherein the Office of a *Deaconneſs* differed from that of a *Deacon.* Can it, with any ſhadow of a Reaſon, be ſuppoſed, that there were any Officers in the Churches, who were not permitted to *ſpeak* in them? Surely no:

Then

Then the seeming Prohibition against *Womens speaking*, contained in 1 *Cor.* 14. 34, 35. is not to be taken in a strict, but in a qualified Sense.

After these Instances taken out of the Scriptures, concerning Women that spoke in the Church, and in publick Assemblies, it may not be impertinent to cite some Examples of Women, that were Instrumental for the Conversion of Nations, by Preaching the Doctrine of Jesus Christ to Infidels, in the first Ages of Christianity.

About the Year 327. there was a Woman, as *Socrates Scholasticus* reports, by whom the *Iberians* were Converted to the Christian Faith; after she had Converted the King and Queen, the King preached Christ to the Men, and the Queen preached him to the Women. *Lib. 1. Cap. 16.* *Was not here a Womans Meeting.*

Baronius, in his *Annals*, taking notice of the Conversion of the *Iberians*, relates it much after the same manner, and affirms, that *Credunt viri per Regem, fœminæ per Reginam:* The Men were instructed in the Christian Religion by the King, and the Women by the Queen. *Tom. iii. P. 375.*

In the Year 372. says *Baronius*, there was a Queen of the *Saracens*, called *Mauvia*, who preached Christ to her Subjects; his words are, *Dum negat Romanus Imperator Fidem Catholicam, & confitentes illam ignominiis afficit dirèque persequitur, profitetur eam & prædicat Regina Saracenorum:* At a time, when the Roman Emperor denied the Chatholick Faith, and discountenanced those that professed it, and violently persecuted them, a Queen of the *Saracens* embraced and preached it. *Ann. Tom. 4. P. 345.*

In

Tom. 6. p. 531. In the Year 499. saith the same Author, was a *Queen* of the *Franks* in *Gallia*, named *Chrotildis* (a Burgundian) by whom that Nation was Converted: That she was a *Preacher*, appears from the words of *Gregory Turonensis*, lib. 2. cap. 30. *De gestis Francorum*, and cited by *Baronius*; *Regina non cessabat prædicare*, &c. The Queen ceased not to **preach**, *&c.* This, and the two following Instances, were communicated to me by my Friend *Richard Claridge*.

Tom. 7. p. 600. In the Year 583. flourished *Ingundis*, Queen of the *Goths* in *Spain*, by whom her Husband and Subjects were Converted, as *Baronius* affirms, whose words are, *Cæpit Ingundis prædicare Viro suo*, &c. *Ingundis* began to **preach** to her Husband, *&c.*

Tom. 8. p. 29. In the Year 591. says *Paulus Diaconus*, l. 4. c. 2. (according to the Testimony of *Baronius*) lived *Theodolinda*, a Queen of the *Longobards* in *Italy*, by whose *Preaching* that Nation was Converted; his words are, *Magnum a Deo per Theodolindam Reginam consecutos esse beneficium, & Regem ipsum, & sub eo positos Longobardos:* Both the King himself, and his Longobard-Subjects, obtained a great Favour from God, by the Preaching of Queen *Theodolinda*; namely, their Conversion to the Christian Faith.

Here we have a Relation of the *Preaching* of five *Queens*, signally owned in their Ministry, and recorded for Example to their Sex in after-Ages. And if our Adversaries should object against the Relator, *Baronius*, because a *Popish Cardinal*, and one that hath stuffed his *Annals* with many False and Legendary Stories: I think this is Answer sufficient to the Objection, That if he had

had endeavoured to impose upon us here, he had but weakened the *Roman Cause* thereby; that Church being as much against *Womens Preaching*, as the Church *J. S.* professes himself to be a Minister of.

In the 99th Canon of the Council of *Nice*, held 325. Women are reckoned amongst the Clergy; the words, as translated, are, *De Diaconissis, & omnibus, qui in Clero censentur:* Concerning Deaconnesses, and all others who are accounted amongst the Clergy.

In the Fifteenth Canon of the Council of *Chalcedon* (commonly called the Fourth General Council) assembled *Anno* 451. is this Passage, Διακονίσσαν μὴ χειροτονεῖσθαι γυναῖκα πρὸ ἐτῶν τεσσαράκοντα; A Deaconness is not to be Ordained, before she is Forty Years Old.

About this time, the Clergy degenerating from their former Simplicity, but increasing in Power, Riches, and Worldly Grandeur: He was accounted Happy, who had a Friend at Court, whereby he might attain some Ecclesiastical Preferment, great Revenues, Titles and Honours being annexed to 'em, many were ambitious of obtaining them: Then the Men (exiling the Women) by degrees took the sole *Government of the Church* into their own Hands; and assembling together, made what Canons they pleased for their Secular Advantage, *&c.* Then were some published against the Ordination of *Priestesses*, *Deaconnesses*, &c. From these Synodical Prohibitions, we may reasonably conclude, that such Practices were then in use: For had there been no such Customs, doubtless the Councils would not have repeatedly

peatedly prohibited it. But that they did ſo, is undeniable from the following Inſtances:

The Eleventh Canon of the Council of *Laodicea*, held, about the Year 319. orders, *That Prieſteſſes ſhould not be ordained in the Church*, Du Pin Eccl. Hiſtor. Vol. 2. p. 269.

The Firſt Canon of the Council of *Saragoſa*, aſſembled *Anno* 381. *Forbids Women to meddle with Teaching, and expounding Articles of Faith*, Du Pin Eccl. Hiſtor. Vol. 2. p. 274.

In the 99th Canon of the Fourth Council of *Carthage*, held *Anno* 398. is this Sentence, *Mulier, quamvis docta & ſancta, viros in Conventu docere non præſumat:* A Woman, tho' ſhe may be learned and holy, ſhould not preſume to teach the Men in an Aſſembly.

The Twenty-ſixth Canon of the Council of *Orange*, aſſembled *Anno* 441. prohibits the Ordination of *Deaconneſſes*; the words are, *Diaconæ omnimodis non ordinandæ; ſiquæ jam ſunt, Benedictioni quæ populo impenditur capita ſubmittant:* Deaconneſſes are not to be ordained for the future; but if there are any already Conſecrated, they are to receive the Bleſſing with the Laicks.

The Twenty-firſt Canon of the Council of *Epaone*, aſſembled *Anno* 517. Forbids the Conſecration of Deaconneſſes, in theſe words, *Viduarum conſecrationem, quas Diaconas Vocitant, ab omni regione noſtra penitùs abrogamus:* We do altogether prohibit the Conſecration of Widows, which are called Deaconneſſes, in all our Provinces.

About this time, Women were alſo prohibited in certain places to come near the Altar,

Altar, as is demonſtrable from 44th Canon of the *Laodicean* Council, where it is ſaid, Ὅτι οὐ δεῖ γυναῖκας ἐν τῷ θυσιαστηρίῳ εἰσέρχεσθαι; *Women ought not to come near the Altar.*

Gelaſius the Firſt, who was *Pope of Rome*, Anno 492. favours the like Sentiments, as is evident from his Ninth Epiſtle, directed to the Biſhops of *Lucania*, *Samnium*, and *Sicily*; where I find the following Clauſe, *Nihilo minus impatienter audivimus tantum divinarum rerum ſubiiſſe deſpectum, ut Fœminæ ſacris Altaribus miniſtrare ferantur:* 'We have heard, with a 'great deal of impatience, that the holy Myſteries have been ſo much ſlighted, that Women have miniſtred at the ſacred Altars.

In the Fifth Century, Women in moſt places were denied all Eccleſiaſtical Offices, and commanded to be ſilent in the Churches; and ſo it continued for ſeveral Centuries, even till the *Ancient Faith* began to bud forth again (after that great Night of Apoſtacy) amongſt the *Waldenſes*, who juſtified Womens Preachings, which ſome *Proteſtants*, &c. their Succeſſors, have alſo done; as the enſuing Quotations will ſubſtantially prove.

Bernardus Abbas Fontis Calidi, who lived about the Year 1180. writ his Eighth Chapter againſt the *Waldenſes*, for their maintaining, *That Women might preach*, Bibl. Patr. Tom. 4. p. 1220.

Reinerius, a Papiſt, who flouriſhed about the Year 1254. affirms, That it was the opinion of the *Waldenſes*, that *Omnis Laicus & etiam Fœmina debeat prædicare:* Any Layman or Woman might preach, Bibl. Patr. Tom. 13. p. 300.

In

Book of Martyrs, Vol. 1. p. 869. In the Year 1428. there was one *Joan White* (the Wife of *William White* a Martyr) who, according to the Teſtimony of *John Fox*, preached her Husband's Doctrine; his words are, *Following her Husband's footſteps, according to her power, teaching and ſowing abroad the ſame Doctrine, confirmed many in God's* Truth; *wherefore ſhe ſuffered much Trouble and Puniſhment at the hands of the Biſhop.*

P. 287. *William Tindal*, that famous Martyr, in his Anſwer to Sir *Thomas Moor*, ſays, That *Women may Baptize, in caſe of need; yea, and Teach, and Rule their Husbands too, if they be beſides themſelves:* P. 252. *Yea*, in another place he ſaith, *if Hiſtories be true, Women have* preached *ſince the opening of the New Teſtament.*

Luther (ſays *Ro. Barclay*) affirmed, *That it was wickedly done of them* (Romiſh Clergy) *to aſſume to themſelves only this Authority to Teach, and be* Prieſts *and* Miniſters, *&c.* For, ſays he, *Every good Chriſtian (not only Men, but even Women alſo) is a Preacher.*

In Vetere Teſtamento (ſaith *Grotius* on 1 *Cor.* 11. 5.) *Fœminæ fuere* Προφήτιδες, *(Prophetiſſæ) ut Maria, ſoror Moſis*, Exod. 15. 20. *Debora*, Jud. 4. 4. *Uxor Eſaiæ*, cap. 8. 3. *Holda*, 2 Reg. 22. 14. *Ita & in Novo, ut Filiæ Philippi*, Act. 21. 9. *& aliæ poſtea. Solebant autem tales etiam publicè Prophetias ſacras exponere, ut apparet dictis*, Vet. Teſt. locis. Quare quod *Paulus* vetat Fœminas docendi munere fungi infra, 14. 34. *intelligendum illud cum exceptione, niſi ſpeciale Dei mandatum habeant.*

'In the Old Teſtament (ſaith *Grotius* on '1 *Cor.* 11. 5.) were Women who were Pro-

15. 20.

'pheteſſes, as *Mary* the Siſter of *Moſes*, *Exod.* '15. 20. *Deborah*, Judg. 4. 4. The Wife of 'Iſaiah, chap. 8. 3. *Hulda*, 2 Kings 22. 14. 'So alſo in the New Teſtament, as the 'Daughters of *Philip*, Acts 21. 9. and others 'alſo. Theſe were wont publickly to ex-'pound the holy Prophets, as appears from 'the fore-cited places of the Old Teſta-'ment. *Wherefore* Paul's *forbidding Women to 'exerciſe the Gift of Teaching, beneath in* 14. '34. is to be underſtood with an Excep-'tion, *Unleſs they have a ſpecial Command from 'God.*

Eſtius, a *Papiſt*, acknowledges in his Commentaries on 1 *Cor.* 11. 5. that Women did ſometimes ſpeak in publick Aſſemblies; his words are, *Oſtendit hic locus Mulieres Prophetâſſe in Conventu publico:* This place ſhews, that Women have propheſied in the publick Aſſembly.

Pool, in his *Synop. Crit.* (on the ſame Text, ſays) *Num ergo Mulieres permittit Apoſtolus in Eccleſia docere contra mandatum*, 1 Cor. 14. 34. *reſp. intelligendum illud cum exceptione niſi ſpeciale Dei mandatum habeant Prophetarunt quandoque Mulieres in Eccleſia primativa in Conventu publico.*

Pool, in his *Annotations* on 1 *Cor.* 14. 34. he is poſitive, that *this Rule muſt be reſtrained to ordinary* Propheſyings: *For certainly* (ſaith he) *if the* Spirit of Prophecy *came upon a Woman in the Church, ſhe might ſpeak.* Anna, *who was a Propheteſs in the Temple, gave Thanks to the Lord, and ſpake of him to all them that looked for Redemption in Iſrael. And I cannot tell how* Philip's *Daughters* propheſied, *if they did not ſpeak in the preſence of many*, Acts 21. 9. The

The ſame Author affirms, in his *Annotations* on 1 *Cor.* 11. 5. That *though the Woman*, 1 Tim. 2. 12. *be forbidden to Teach, and commanded to be in Silence; yet that Text muſt be underſtood of ordinary Women, and in ordinary Caſes; not concerning ſuch as* propheſied *from an Extraordinary Impulſe, or Motion, of the Spirit: We read of Women* Propheteſſes *both in the Old and New Teſtament*, &c.

After theſe Proofs, that *Womens Preachings* are no Novelties, nor contrary to any Text of Scripture; I ſhall proceed to ſpeak a few words in favour of their Meetings by themſelves. That there were, in the firſt Centuries of Chriſtianity, *Deaconneſſes* in moſt Churches, is undeniable; their buſineſs was, to take care of the Poor, *&c.* Doubtleſs theſe had their Meetings (whether they met ſeparately by themſelves, or promiſcuouſly with the Men, I am not poſitive) for the better ſupplying the Neceſſities of thoſe that were in want. Should I admit, that the Women, in the firſt Ages of Chriſtianity, had no Meetings diſtinct from the Mens, might not theſe promiſcuous Aſſemblies be accompanied with ſeveral Inconveniences? To prevent theſe for the future, might they not agree to aſſemble in ſeparate places, where the Men might have a greater liberty to ſpeak concerning the Neceſſities and Infirmities of the Men; and the Women, in like manner, might diſcourſe more freely of the Neceſſities and Infirmities of their Sex, and ſo provide for them accordingly? Many Alterations have been made in the Diſcipline of the Churches, and nothing hath been more

more common, than to adapt it to the Circumſtances of the People, that have been Converted; and this hath been done, without an Imputation of *Hereſie*, by many Chriſtians, who have been famous in their Generations; even by thoſe whom, I am ſatisfied, the *Rector* will not ſcruple to recognize as ſuch, nor affirm, that in ſo doing, *They acted not according to the Mind and Counſel of God, nor did it in the ordering and leading of his Eternal Spirit.* In treading in the ſteps of our Predeceſſors, are we more to be blamed than they? May we not have Womens Meetings ſeparate from the Mens, for the benefit of the Poor, *&c.* without being ſcoffed at? Has there not been, in former times, greater Alterations in the Diſcipline of the Churches, than this is? If there has not, prove it; if there has, deſiſt for the future to Ridicule us on this Score. That there were *Deaconneſſes* amongſt the Chriſtians for ſeveral Centuries, is undeniable from what I have already ſaid, and from the following Inſtance.

Du Pin, in the Second Volume of his *Eccleſiaſtical Hiſtory*, affirms, That in the Fourth Century, *there were Deaconneſſes in almoſt all Churches.* P. 290.

Before I cloſe this Diſcourſe, concerning *Womens ſpeaking* in the Church, permit me to propoſe a Query to *J. S.* and his Brethren: Do you not grant, that a Woman hath been, is, or may be, the ſupream Head and Governour of your Church? If you do admit this, as poſſible, then give me your Sentiments, whether the Head of any Society, when they are aſſem-

bled together, may not be permitted to ſpeak in that Aſſembly, when ſome of its Members are tolerated? Is it reaſonable that the Governour ſhould be prohibited the liberty of Speech, when the Governed are permitted to ſpeak? Is it juſt, that the Superiours ſhould be denied thoſe Priviledges, which their Inferiours enjoy? Such like Tenets are, in my opinion, inconſiſtent; if the *Rector* can, let him reconcile them.

P. 80. He ſubjoyns, *Now if the Quakers did not prefer* Fox's *Orders above the Authority of the Scriptures, ſurely theſe expreſs words of an Apoſtle might have given ſome check to theſe Female Inſpirado's.*

We do not prefer *Fox*'s Orders (as he tauntingly calls them) above the Scriptures, nor equalize them with the Sayings of our Saviour, his Apoſtles, *&c.* tho' agreeable thereto: Yet we believe his Advice is to be followed and obſerved by us; and on that account, we pay a reſpect to them. The expreſs words of the Apoſtle, 1 *Cor.* 11. 5. are a ſufficient warrant for Women, who are divinely Inſpired, to ſpeak in the Church, or in any other publick Aſſembly: And that ſeveral Learned Proteſtants, and others, agree with us therein, I have abundantly proved in the foregoing Sheets; therefore ſhall wave its farther Conſideration here.

P. 81. *Indeed both theſe Projects* (Womens Preaching, and Womens Meetings) *were at firſt ſet afoot by* Fox.

Notwithſtanding the aſſurance, with which this Paſſage is penned, it's a great Untruth to ſay,

ſay, that *G. F.* was the firſt Inſtitutor, or Defender, of Womens Preachings. We are ſatisfied, that this was practiſed by the *Primitive Chriſtians*, and is as Ancient as Chriſtianity it ſelf. But that it's of an Elder Date than *G. F.*'s Birth, is undeniable from the Teſtimonies lately produced.

Near the foot of this Page, mention is made of one *Solomon Eccles*, whom my Adverſary, after a ridiculing manner, ſtiles *their famous Prophet.*

He was never accounted by us, as a famous Prophet.

He goes on, and ſays, *S. E. writ a Letter to one* John Story,—*wherein he calls Womens Meetings and Womens Preachings, the good Ordinances, which Jeſus Chriſt has ſet up in his Church.*

'Tis poſſible this may be true: What *Hereſie* is there in theſe words? Had he concluded his Diſcourſe with this Paſſage, we ſhould not have cenſured him for it; neither would he have had any cauſe to have grieved for it, as he was for ſaying, *This is the Word of the Lord to thee, That this Year, thou* (John Story) *ſhalt die, becauſe thou haſt taught Rebellion againſt the Living God.* Note, He did not ſay, becauſe thou haſt oppoſed *Womens Meetings and Womens Preachings*, as *J. S.* ſuggeſts; but becauſe thou haſt taught Rebellion againſt the Living God. *Solomon Eccles* condemned this Act, and acknowledged under his own hand, that he ſpoke theſe words in an *angry Spirit*; *that he had had little Reſt, day nor night, at times, ever ſince he ſpake them*; *that it ſorely grieved him*; *and that he bore God's Indignation for it.* He that hath the *Curioſity*

to see his own Condemnation at length, may read it in *Babylonish Opposer*, p. 8.

What Society of People is there, that hath not had some forward and unruly Spirits amongst them? Must all be censured for the unaccountable Acts of a few? May we conclude universally, from some particular Instances? If this liberty is to be taken, then no Christian Society will be Justifiable. Are the *Ministers* of the *Church of England*, so called, unspotted in this respect? Have not there been amongst them *Simonists*, *Drunkards*, *Adulterers*, *Murderers*, *Clippers*, *Coyners*, &c? Would *J. S.* commend me, if I should instance some of these, and thereby endeavour to sully the Reputation of the rest? It was a Saying of the Wise Man, That *whoso Confesseth and Forsaketh his Sins, shall have Mercy.* Should not God be more Compassionate on the Penitent Sinners, than this *Rector* is, who could stand in the Day of Judgment? Our Creator willingly pardons those that have sinned against him, when they Confess and Forsake their Sins: But this Man will continue Calumniating *S. E.* and the Communion of which he was a Member, notwithstanding he hath publickly Confessed his Transgression. There was a Lying Prophet in the days of old; are the true ones therefore to be reflected on? Certainly no.

Prov. 28. 13.

1 Kings 13. 18.

P. 82. *Sixty-Six of* Fox's *Admirers in* London, *thundred out a formal Excommunication against* Story, Wilkinson, *and a great many other Quakers, for not submitting to the Laws of their great Apostle, particularly about their Womens Meetings.*

This

This Paſſage is publiſhed with a great deal of Confidence; yet if I may take liberty to examine the Truth of the particulars therein mentioned, ſeveral Miſtakes will appear. It is ſaid, that *Sixty-Six of* Fox's *Admirers in* London, *thundred out a formal Excommunication*, &c. If by *Fox's Admirers in London*, is intended, thoſe that inhabit in and near *London*, as by his calling them, in the following Period, the *City Party*, his words ſeem to imply, he is in an Error; for that Teſtimony againſt *J. S.* and *J. W.* was drawn up by the Order of the *Yearly Meeting*, and ſubſcribed by its Members, who are chiefly Country Men; whoſe buſineſs is, to take care of the Diſcipline of the Church, Neceſſities of the Poor, *&c.* How thoſe, who dwell in the remote parts of this Nation, can be called the *City Party*, let the Judicious determine.

As to their *thundring out a formal Excommunication againſt* Story, Wilkinſon, *and a great many others*; the *Rector* would do well to inform us, in what terms this *formal Excommunication* was delivered: For I do profeſs, tho' I have read that Paper over and over, ſigned by the *Sixty-Six*, yet do not find any *formal Excommunication* in it, againſt *Story*, *Wilkinſon*, or any other Perſon. Who are intended under the extenſive words, *a great many others*, is to me a Secret; there is no Body ſpecified by Name, but *J. Story* and *J. Wilkinſon*. He that can inform me, without *J. S*'s aſſiſtance, who thoſe *great many others* are, who were *formally Excommunicated*, they will tell me what, at preſent, I am ignorant of.

The Reaſons aſſigned by my Adverſary, for the *formal Excommunication* (as he calls it) of *J. Story*, *J. Wilkinſon*, and *a great many others*, is, becauſe they would not *ſubmit to the Laws of their great Apoſtle, particularly about their Womens Meetings:* Here alſo is a miſtake; for it was not, becauſe they would not *ſubmit to the Laws of their great Apoſtle* (as his Phraſe is) or for their oppoſing *Womens Meetings*, that our Friends of the *Yearly Meeting* teſtified againſt them: But, 1. For ſetting up *a kind of a Standard of Separation.* 2. *For rejecting the Senſe and Admonition of the laſt Yearly Meeting.* 3. *For going on in their Oppoſition and Evil-ſmiting againſt the Faithful Brethren*, &c. 4. *For refuſing to diſſolve their ſeparate Company.* 5. *For offering their Gifts, before they were reconciled to their Brethren.* Theſe are the Motives ſpecified in the Paper, upon which the *Yearly Meeting* proceeded againſt *J. S.* and *J. W.* and there is not one tittle therein againſt *Womens Meetings*, notwithſtanding my Opponent inſtanceth that, as the particular Cauſe of it. One that takes ſuch an unwarrantable liberty in publiſhing Untruths in Fact, will thereby, in the Eyes of the Conſiderate, render his Diſcourſe, even when he ſpeaks the Truth, ſuſpicious.

P. 82. *How can theſe Men ſet up for Infallibility, who have been ſo miſerably deceived themſelves? And what greater Proof can there be of this, than their accuſing and condemning one another with their contrary Bulls of Excommunication?*

We never entertained any Thoughts, that we were *Infallible*, as Men, abſtractly conſidered. The *Infallibility* we have pleaded for, was that

of

of the Spirit; and esteemed our selves only so, in following its Dictates: Therefore our Adversary doth us great Injustice, in suggesting here, that we predicate that of the Man, which we attribute to the Holy Spirit, which tabernacles in, and guides its true Followers into all Truth, infallibly Conducting them in the Way of Salvation.

We grant, that these Men, *who have been miserably deceived themselves, are not fit to set up for Infallibility:* The Query then will be, Which of these two opposite Parties is in the right? It hath been the general opinion of all sincere Friends, that the Advice of the *Yearly Meeting* is to be observed; then the Actions of *Story*, *Wilkinson*, &c. who opposed it, are to be condemned. We should have paid as great a deference to our Paper, had it been only signed by *One*, as now 'tis by *Sixty-Six:* Had their Paper been signed by an Hundred more than ours, we should not have esteemed it the better for the Number of its Subscribers. There were enough to ours, to shew the Unanimity of that General Assembly, and that is all we look at. Had it been our method to determine things by the Majority of Voices, we could easily have out-voted them. It is, and hath been our Custom, to advise those, that profess to be of our Communion, to submit to its Discipline: But if they will not, after several Admonitions, then to signifie, that for their opposing the good Advice repeatedly given them, we do no longer esteem them of our Society: This was done to *Story*, *Wilkinson*, and several others who joyned with them; but

they continuing in their Gain-saying, we published that Paper against them; for which Act, we conceive our selves Justifiable both in the sight of God and Man. As to the Number of those, who signed a Paper in opposition to ours, we regard it not; for all disorderly Spirits, who reject our Christian Advice, whatever their Pretences may be, we place them under the same Predicament. That *Story* and his Followers were guided by a wrong Spirit, we have not only the Unanimous Opinion of our Annual Assembly, but the concurring Sentiments of a great many of those, who at first joyned with them; but afterwards, having a sense of their Spirit, and being made sensible of their own State and Condition, they repented, and gave forth Condemnation against themselves under their hands, because they had joyned with them in the Separation; and we hope the Lord will bring others of them to the like Sense. On these Considerations, doubtless, we may, without any Injustice to the Separatists, conclude they were mistaken, and consequently to be censured, for their Endeavours to disturb the Peace of the Church.

P. 83. *They all agree,—with one consent, to clamour against Water-Baptism and the Lord's Supper, which have ever been acknowledged by* all *the Christian World, to be of divine Institution.*

To affirm, that *Water-Baptism* and the *Lord's Supper*, have ever been acknowledged to be of *divine Institution*, by all the Christian World, may be done without any difficulty; but to prove it, is a greater Undertaking, and requires more time for its performance: When

due

due Proof is made, I ſhall give Credit to this Paſſage; till then, if I ſuſpend my Judgment, I hope *J. S.* will not be angry. *All the Chriſtian World*, is a place of a large Extent; and to have determinate Ideas of the Sentiments of all its Inhabitants, would argue him to be a great Traveller, or a prodigious Reader; neither of which Qualifications, in my opinion, can be attributed to my Opponent. For had he been well acquainted with the Eccleſiaſtical Hiſtories of *France*, *Italy*, *Flanders*, and *Germany*; which Countries, no doubt, may be included within the Extenſive Terms, *All the Chriſtian World*, he would have different Notions from theſe he now entertains. And to convince my Adverſary, that he is in an Error, I ſhall recite ſome Opinions, that were embraced by certain People inhabiting theſe Countries.

In the Year 1017. as Hiſtory relates, were ſeveral Canonicks burnt at *Orleans*, for maintaining, that *Baptiſm did not procure the Remiſſion of Sins*; *that the Conſecration by the Prieſt did not conſtitute the Sacrament of the Body and Blood of our Lord*, &c. At the Synod of *Arras*, Anno 1025. were ſome that held, that *Baptiſm and the Supper were not neceſſary for the attaining of Salvation.* In the 12th Century, were a Society of People, called *Cathari*, who ſaid, that *Baptiſm with Water is of no avail, and that the Body of Jeſus Chriſt is not conſecrated on the Altar.* In the ſame Age were ſome, in the Dioceſs of *Toul*, *who abominated Baptiſm, and derided the Sacraments.* *Arnold de Breſcia*, and his Followers, had much the ſame Opinions concerning *Baptiſm* and the *Euchariſt.* *Hugh*, Arch-

Arch-Bishop of *Roan*, wrote a Treatise about the Year 1130. against those that *denied the necessity of Baptism, and of the Eucharist. Amaury*, and his Disciples, maintained, that *since the time of the Law was past, the Sacraments were useless; and that every one is justified by the Internal Grace of the Holy Spirit.* This Man flourished in the beginning of the 13th Century.

From these Fragments of Antiquity, it is apparent, that *J. S.* is mistaken in affirming, that *Water-Baptism*, and what he terms the *Lord's Supper*, have ever been acknowledged, by *all the Christian World*, to be of divine Institution. He that is willing to be farther satisfied in these matters, may read *Du Pin*, and other *Ecclesiastical Writers*, where he shall find several Sects among the Christians in former Ages, who favoured the like Opinions.

P. 84. *In short, whoever will not believe these things*, (that Womens Preachings and Meetings are established by the Power of God) *the Quakers affirm, that they are Devils incarnate, Devil-driven and dungy Gods.*

I provoke my Adversary, if he hath any spark of common Honesty or Religion remaining, to cite the Book and Page, where the *Quakers* have affirmed, *Whoever will not believe, that Womens Preachings and Meetings are established by the Power of God, are Devils incarnate, Devil-driven and dungy Gods.* If a Man's Solitary Assertion, is a sufficient Evidence, whose Reputation may not thereby be sullied? To affirm, and not to demonstrate, is an absurd way of Arguing.

Four

Four Lines under the former Paſſage, are theſe words, *All this Diabolical Rage and Fury, were vented againſt their Fellow-Quakers, chiefly on this very account, becauſe they would not acknowledge Womens Meetings and Preachings to be the Ordinances of Jeſus Chriſt.* P. 84.

In what Book or Place was it Controverted by the *Quakers?* Whether Womens Meetings and Preachings were the Ordinances of Jeſus Chriſt, or no, tell me *John*; becauſe I never heard of ſuch a Controverſie amongſt us. Some perchance may after this manner Query, Is not a Learned *Rector*'s Reputation, ſufficient to put a current Stamp on his words? If you expect a more credible Evidence, you may look for it in his Writings till you are tired. My anſwer is, 'Twas never my method, implicitly to believe any Perſon, meerly becauſe he aſſerted a thing, unleſs it was corroborated by ſome probable Arguments. To do my Opponent juſtice, I acknowledge, that he hath made an Eſſay to prove it in Page 81. of this Treatiſe, where I have found a Paſſage, in which 'tis ſaid, *That* Solomon Eccles *wrote a Letter to one* John Story, *wherein he called Womens Meetings and Womens Preachings, the good Ordinances which Jeſus Chriſt hath ſet up in his Church:* To prove this, in the Margin are theſe words, *See the firſt part of Babel's Builders.* I have examined this Book, and the *Letter* mentioned, but find not any Paſſage *in terminis*, as cited by *J. S.* If I ſhould tranſpoſe ſome words, as probably he did, ſuch a Sentence might be compoſed: But ſuch a liberty being contrary to Juſtice, and the common Rules of Diſputation, I conceive

ceive he will not publickly vindicate it; therefore ſhall wave it. Had this Paſſage been in that pretended Letter of *S. E.* we ſhould not have thought our ſelves obliged to have taken any notice of it, till it had been better atteſted, and the whole Letter printed. The Author of that Treatiſe is one *Thomas Criſp*, who hath been detected of miſrepreſenting our Friends, and publiſhing ſeveral Falſhoods concerning us, by *George Whitehead*, *J. Field*, &c. and what is there printed, is by its Publiſher acknowledged to be only ſome ſhred of it. Who from certain Fragments of a Letter, can form poſitive Ideas of the Intent and Meaning of its Author? Had he really preached, what he is repreſented to have written, I do not perceive, that from ſuch Premiſes it could be naturally concluded, that thereby he preached a *new Goſpel*, and conſequentially came, as my Adverſary ſuggeſts, under the *Apoſtle's Ana-*
Gal. 1. 9. *thema*, who ſaid, *If any Man preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed.* If Alterations in the Diſcipline of the Church, are to be accounted a new Goſpel, then I will undertake to demonſtrate, that *J. S.* and his Fraternity, are far more culpable therein, than we are.

A Line under the laſt Quotation, he goes
P. 84. on, 'Fox has ſet them up, and *his Laws and* 'Orders are given forth, as *Taylor* hath blaſ-'phemouſly declared, *from the Oracles of divine* 'Breath, and ought to be obeyed by all.

The words printed by *J. S.* in an Italick Character, which are, *His Laws and Orders are*

given

given forth from the Oracles of divine Breath, and ought to be obeyed by all. On the firſt reading, I took it for a Citation out of *Chr. Taylor*'s *Epiſtle of Caution*, p. 8. But on Examination of the Original, I obſerve no ſuch Paſſage there: What concerns *G. F.* in that Page, is as follows, "Who for his Works ſake, in the Goſ-"pel of the Lord Jeſus, many do eſteem and "honour, and honourable he is to this day; "though ſuch as *W. R.* and his Adherents, "who (becauſe of Prejudice and Malice) en-"deavour, what in them lies, to aſperſe him, "and abuſe him, and contradict his bleſſed "Life; in which he is ſtill made Inſtrumental "in the hand of the Lord to bring forth Bleſſed "Things, for the Service of God and his Truth, "*from the Oracles of the divine Breath*, to the "Praiſe of his Name for ever." We agree with our Friend *Taylor*, in his Sentiments concerning *G. F.* and bluſh not publickly to acknowledge, that we do believe, that he was endued with Power from on high, made Inſtrumental in the hand of the Lord, for the directing of Thouſands to the Light of Chriſt in themſelves, and that he ſpake many things immediately from the Oracles of the Divine Breath: Where is the Blaſphemy? And where did *C. Taylor* ſay, That *His* (G. Fox's) *Laws and Orders are given forth from the Oracles of the Divine Breath, and ought to be obeyed by all?* Let the Rector produce this Citation, or confeſs his Diſ-ingenuity in this matter. I am perſwaded, that *Celſus* the *Epicurean*, and *Tripho* the *Jew*, ſcorned to traduce their Adverſaries by ſuch illegal methods; and that they were

greater

greater Moraliſts, than to abuſe the Primitive Chriſtians by ſuch unwarrantable Practices, as *J. S.* hath here, and in ſeveral other places of his Book, uſed to miſrepreſent us. Who, that is not bigotted to a Party, can believe that theſe methods are proper Mediums to Convince any of their Errors, or to *preſerve thoſe that are wavering in the true Worſhip of the God of Iſrael.*

CHAP. IV.

Concerning our Eſteem of the holy Scriptures.

AS my Opponent made his Eſſays to blacken our Principles in his former Chapters, by undue Inferences, *&c.* So he begins this, ſaying,

P. 86. *The laſt Conſequence I ſhall at preſent mention to you, that ſeems natural to follow from the Quaker-Principle of the Light within, is their Contempt of the holy Scriptures.*

Our Principle of the *Light within*, duly conſidered, will never lead any to undervalue the holy Scriptures, nor the Doctrines therein contained; neither hath it led us, notwithſtanding our Enemies falſe Inſinuations to contemn them; but it hath, as ſincerely followed, enclined us to eſteem and value them, to bleſs Providence, that we are favoured with the Knowledge of them; to recommend them to all, to be read in their Families; to repeat Paſſages out of them, in our Goſpel-Miniſtry; to deſire the Lord to open them to us by his holy

holy Spirit, that we may ſquare all our Actions by 'em, and to prefer 'em before all Books whatſoever.

The *Rector* goes on, *Whoever carefully examines the Quakers Principles, and compares them with the Doctrine taught by Chriſt and his Apoſtles, will have great Reaſon to believe, that Quakeriſm could never have got footing amongſt us, if the holy Scriptures had been preſerved in their due Eſteem and Veneration.* P. 86.

It is the greateſt of our deſires, to have our Principles fairly ſtated, and compared with the Doctrines taught by Chriſt and his Diſciples: Was this but once impartially done, and publickly expoſed to the view of all, I am fully perſwaded, that where One doth now, Ten would then, unite themſelves to our Society; eſpecially was not the Path of the Righteous too narrow for them to walk in. If the Scriptures are not in ſo great Eſteem and Veneration as they ſhould, let the *Prieſts* conſider, whether they are not, by their Immoralities, *&c.* the original Cauſe of it: For who can imagine, they believe thoſe Doctrines they recommend to their Hearers in their Sermons, when 'tis evident, the Actions of many of them give the Lye to thoſe good Advices they deliver to their Auditory, as the Commands of our Saviour?

The following words are, *Therefore the chief Broachers of this peſtilent Hereſie, being aware of this, bid open defiance to thoſe ſacred Monuments of our moſt holy Religion; and at firſt appearance, came with full Cry and open Mouths againſt them.* P. 85.

According

According to the way, which our Enemies call *Hereſie*, worſhip we the God of our Fathers, believing all things recorded in the holy Scriptures. But that the *firſt Broachers*, as he ridiculouſly calls our Ancient Friends, *bid open defiance to thoſe ſacred Monuments*, is a notorious Untruth, as with great Facility may be proved. Let any but read theſe Mens Writings, and then tell me, whether they met with any Writings more confirmed with Texts of Scripture, than theſe are? Let any conſiderate Man then give in his Verdict, whether Men, that had the holy Scripture always in their Mouths, and have copiouſly cited them in their Writings, can be ſuppoſed to be Contemners of them? This Notion took footing at firſt, as I underſtand, amongſt the Commonalty, from ſome Anſwers our Friends might give to certain Perſons, who, taking the *Bible* in their hands, did frequently ſay, *This was the Word of God:* To this our Friends might Conſciencioufly reply, That is Ink and Paper, and is Corruptible; but the *Word of God* is Spiritual, Eternal, and Incorruptible; for which reaſon, that which thou holdeſt in thy hand, materially conſidered, is not the *Word of God.* From ſuch kind of Arguments, ſome have ignorantly concluded, that we were Deſpiſers of theſe ſacred Writings; than which, nothing can be more falſe.

P. 87. *The Quakers in effect have done; this is notoriouſly evident in their denying the Scriptures to be their Rule of Faith and Practice.*

We have always owned the Scriptures to be a Rule, ſubordinate to the holy Spirit, both of our

our Faith and Practice, and humbly desire, that all our Actions may be squared accordingly; and we do believe, that they have been and are a Means to convey to us the History and Doctrine of Jesus Christ; and do allow them to be an outward Standard, or Measure, by which, through the assistance of the holy Spirit, we may be capacitated to know what to believe and do, in order to our Salvation.

Hear their great Prophet Burroughs, "*You take* P. 87.
"*up a Command, says he, from the Letter, and*
"*you say, Christ commands it, when the Letter* E. B's Works, P. 105.
(meaning the holy Scriptures) "*doth but de-*
"*clare it; but say, in such a Verse of such a Chap-*
"*ter, such a Command is, not having received the*
"*Command by the same Spirit.*

He that reads this Passage, may perhaps think, that this is a continued Discourse, and that there are no Words or Sentences left out in the Body of this Citation. But to shew the *Rector*'s Dis-ingenuity in this, as in several other places, I shall quote *E. B.* as he words the Subject himself: "You (says he to "the *Anabaptists*) take up a Command from the "Letter, and imitate the Apostles (some of "you in a lower, and some of you in a higher "degree) in that Mind and Nature, which in "the Apostles was crucified; and you say, "Christ commands it, when the Letter doth "but declare it; and you are not led with "the same Light which gave forth the Com-"mands declared, to observe them; but say, "in such a Verse of such a Chapter, such a "Command is, not having received the Com-"mand by the same Spirit.

In this Page, our Friend tells the *Baptists*, that they were in that Nature which was crucified in the Apostles; notwithstanding they did, in some Externals, imitate them, were Cloathed with their Words, and Followers of their Practices; but these being done in their own Will and Time, were not acceptable to God. You say, that Christ commands this Practice, and the other Observation; whereas the Letter doth but declare, that the Saints, who were led by the same Spirit that gave forth these Commands, observed them to their Eternal Comfort. Your saying, *In such a Verse of such a Chapter, such a Command is*; this will be of no real Benefit to your Souls, until you Experimentally know a receiving of that Command from the same Spirit which at first dictated it. This, doubtless, is the literal Sense of this Quotation: If any doubt thereof, I recommend the Original to their serious Perusal, where the *Rector*'s Violation of the Author's Sense will more conspicuously appear.

The Intent and Drift of the Author in this place being considered, it will evidently appear, that he did not censure the *Anabaptists* for taking up a Command from the Letter, in an abstracted Sense; but for taking it up in that Mind and Nature, which in the Apostles was crucified. Will-Worship was what our Friend here condemned: He that will Patronize it, I doubt, is not yet enter'd into the Fold of Christ; nor he that leaves out the principal Terms in a Passage, meerly to misrepresent the Author.

He

He continues, *Now the Quakers here have, in so many words, endeavoured wholly to destroy the Authority of the Scriptures; for you see, they are resolved not to be convinced of any of their Errors by the plainest Texts in the Bible.* P. 87.

To say, that we *have endeavoured wholly to destroy the Authority of the Scriptures*, is so great an Abuse, and so apparently contrary to our Practices, both in our Houses, and in our publick Assemblies, that in bearing these Calumnies we have this satisfaction; that none, who have frequented our Meetings, or had any knowledge of us, or of our Principles, will credit such Assertions. As to the latter part of this Period, viz. *You see they are resolved not to be convinced of any of their Errors by the plainest Texts in the Bible:* This being a Thread of the same spinning with the former, may be included under the same Category; and we do now, as we have formerly, declare, That we are ready to submit our Principles to the Test of the holy Scriptures, and to renounce any that cannot be defended, or are contrary to them.

A little further, he (E. B.) *tells us, that those* P. 89.
are in the Witchcraft, who observe Commands without, from the Letter; *i. e. in plain English, That we are possessed by the Devil, if we obey the Laws of God, contained in the Gospel.*

According to my Adversary's manner, he takes Words in different Comma's, and joyns them together, as if they stood ranged in the Original, in the same order he cites them: This is a Liberty odious in the sight of Moral Men, and fair Disputants; whose ultimate desire should be, the Conversion of their Opponents.

In Vindication of our Friend, consider his own words, "Here you are proved to be them
E. B's Works, p. 105. "which use your Tongues, and say, He saith "it; when God hath not spoken unto you, "but as you read it without you, as the false "Prophets may do the Words of the true Pro- "phets; and thus you are in the **Witchcraft**, "as they were, *Gal.* 3. who take on things in "your own Wills, and **observe Commands** "**without, from the Letter**; thereby draw- "ing from the Teachings of God within, by "the Spirit.—They that obeyed Christ, and fol- "lowed him, were led by the Spirit, and not "by the Letter; for they were not Ministers "of the Letter, but of the Spirit; and such "were judged to be in Error: And this is "your Condition, *&c.* *Commands* is not to be taken here indefinitely, but is to be re- stricted to those only, which draw from the Teachings of God within, by his holy Spirit. To argue, *A dicto secundum quid ad dictum Simpliciter*, is apparent Sophistry, and contrary to the Rules of Disputation. I appeal to the Moderate of all Perswasions, whether they do believe that the *Rector*'s Inference, viz. *In plain English, that we are possessed by the Devil, if we obey the Laws of God, contained in the Gospel*, is the natural result of *E. Burrough*'s words, either in a literal or constructive Sense.

P. 89. To his Query, *But how come these Men to imagine, that they shall receive Commands from the same Spirit, that gave forth the Scriptures?*

My Answer is, We do not Imagine, but Experimentally know, that we have received Commands from the same Spirit, that gave forth the Scriptures;

Scriptures; and doubt not, but as we continue Faithful to its Teachings, we shall receive many more. And our Faith is, That those, who do not receive a Command to Preach the Gospel, or to Expound the Scriptures, from the same Spirit that gave them forth, but do it in their own Wills, are *Ministers of the Letter*, and not of the *Spirit*.

His following words are, *We readily grant, that the divine Spirit is necessary to assist our sincere Endeavours for the right understanding the sacred Writings: But what then! Must we therefore expect to receive the Gospel by immediate Revelation?* P. 89.

We are extreamly well pleased, to find this Man so ready to grant the Necessity of the Holy Spirit, for the right understanding of the Scriptures: If its assistance is absolutely necessary for the right understanding of these sacred Monuments, certainly 'tis as necessary for those *Ministers*, who would rightly expound 'em. Then how can that Saying of the three *Norfolk Ministers* be true, who boldly assert, That *some be true Shepherds, in relation to their Flocks, tho' in relation to God, they may be Wolves?* Can we suppose, that God will give his Spirit to *Wolves?* If not, how can they rightly understand the sacred Writings? If they do not rightly interpret them, what benefit will it be to the Lambs of God to follow such Shepherds? *The Prime. of the Quakers* p. 17.

The word **Gospel** is variously sensed; it naturally signifies any *Good News*, *Glad Tidings*, or *Joyful Message*; by an Excellency, it is restricted to signifie, *The most Joyful Message of*

Salvation, as in *Mark* 1. 15. *Rom.* 10. 15. By a Metonymy, it is taken for the Hiſtory and Narration of the things which Chriſt ſpake and did in the Days of his Fleſh, as in *Mark* 1. 1. If I may gueſs at the *Rector*'s Meaning, I ſuppoſe he takes the term *Goſpel* here Metonymically; that is, for the Hiſtory of Chriſt, as it is repreſented to us by *Matthew*, *Mark*, *Luke*, and *John*: If this is his Senſe, then I ſhall intreat him to inform me, which of our Friends ever ſaid, That he expected to receive the *Goſpel*, i. e. the Hiſtorical Account of Chriſt, as 'tis penned by the Four Evangeliſts, by Immediate Revelation, or elſe *he would not receive it at all?* This one of our Friends hath ſaid, or 'tis an Inference from his Words; or elſe *J. S.* hath done us Injuſtice, in repreſenting it as our Opinion. If one of our Society hath uſed ſuch an Expreſſion, let him nominate the Perſon; if it is a natural Conſequence from his Words, let him cite the Premiſes from whence it juſtly flows. It's poſſible a Particular may have aſſerted, That there are Commands in the Scriptures, which he accounts no ways obligatory on him, unleſs he receives them a-new from the ſame Spirit, which at firſt gave them forth: To explain ſuch Paſſages, we muſt diſtinguiſh between Particular and Univerſal Commands; ſome are of General Obligation, as, To *Fear God*, to *Love Him*, and *our Neighbours as our ſelves*, &c. That theſe are our Duties, we need no new Revelation to inform us: Others reſpect Particular Perſons and Caſes, as, *Iſaiah*'s *going naked and bare-foot Three Years*; Hoſea's *taking a Wife*

P. 90.

Iſa. 20. 3. Hoſ. 1. 2.

a Wife of Whoredom; *Peter*'s going to *Cesarea*; *Paul*'s going to *Macedonia*: Without a special Impulse from the Holy Spirit, we do not esteem these or the like particular Injunctions our Duty, or any ways obligatory on us. But to conclude, meerly because we do not account some particular Commands obligatory, unless we receive them by Immediate Revelation, therefore we will not receive the Gospel, *i. e.* the History of Christ, as declared by the Four Evangelists, unless we receive it by Immediate Revelation, is no natural Inference, nor justly deducible from such Premises. Acts 11. 12. Acts 16. 9.

The Quakers will have the Christian Religion revealed to them in the same way, and after the same manner, as the Apostles had, or else they will not receive it at all. P. 90.

We are verily perswaded, that it's an Indispensible Duty for us, Christians, to believe all things recorded in the *New Testament* concerning our Saviour, *&c.* if they should never be revealed to us in the same way, or after the same manner, as the *Apostles* and *Evangelists* had them; neither have we at any time said, That we will not receive the *Christian Religion*, unless it is revealed to us by Immediate Inspiration. We bless divine Providence, for favouring us with the knowledge of the holy Scriptures; and do believe all Commands, of an Universal Extent, mentioned in these sacred Writings, are obligatory on us, and on all others, who have had an opportunity of the Explicit Knowledge of these Writings afforded them.

P. 90. *This is the very Reaſon given us by Mr.* Penn, *for aboliſhing Water-Baptiſm and the Lord's Supper, which he calls Elementary Types and Figures; that ſuch, ſays he, are not Commandments to us, unleſs required by the ſame Spirit anew.*

To prove the Truth of this Quotation, in the Margin is cited, *Reaſon againſt Railing*, p. 150. I have read the Page cited, and the precedent and ſubſequent ones, but find not one tittle there concerning *Water-Baptiſm* and the *Lord's Supper*. What moſt reſembles that Paſſage, is, *Thoſe Elementary Types, Shadows and Figures, appointed for a ſeaſon, and to paſs off; that ſuch are not Commandments to us, unleſs required by the ſame Spirit anew.* If the *Rector* will grant, that *Water-Baptiſm* and the *Lord's Supper* are Elementary Types, Shadows and Figures, appointed for a ſeaſon, and to paſs off; then theſe Words may, in a conſtructive Senſe, be applicable to *Water-Baptiſm* and the *Lord's Supper:* But if he admits not this, I do not ſee how theſe terms, even Vertually, can relate to theſe Ceremonies.

P. 91. *A ſecond Inſtance I ſhall give you, of theſe Mens Contempt of the holy Scriptures, is their denying them to be the Word of God.*

If all thoſe, that deny the Scriptures to be *properly the Word of God*, are to be eſteemed Contemners of them, we plead guilty to the Indictment: But till our Enemies have proved thoſe ſacred Writings, in a collective Senſe, are *properly the Word of God*, they do little. We do, and have always granted, that Figuratively, *viz.* by an *Enallage Numeri*, they may be termed the *Word of God*. Some Eſſays have

been

been made by our Oppoſers, to prove a ſingle Verſe, or Sentence in them, to be the *Word of God*; but that is nothing to the Subject under debate: For the Controverſie hath not been, Whether a particular Paſſage in them, is the *Word of God*; but, whether the Bible, collectively conſidered, is the *Word of God*: When *J. S.* hath done this, I ſhall think his Arguments will merit my Obſervation; till then, if I diſmiſs them, without any further Reply, I would have him to underſtand, that 'tis not becauſe they are unanſwerable, but becauſe I conceive they are not pertinent, or to the purpoſe.

He goes on, *G. Whitehead, with Three other Quakers, call'd Mr.* Townſend, *a Miniſter in* Norwich, *a Blind Sot, for pretending to prove from the Scriptures, that they are the Written Word of God.* P. 91.

To prove, that *G. W. &c.* called *Sampſon Townſend Blind Sot*, for pretending to prove from the Scriptures, that they are the *written Word of God*, in the Margin, *Iſhmael*, p. 17. is cited: I have examined that Book, and find but Thirteen Pages in it; ſo am uncertain whether *G. W.* and his *Friends*, did really call the *Prieſt* on that ſcore ſo, or no: However, ſeeing the *Rector* poſitively aſſerts it, this time I ſhall credit his bare Affirmation, and take it for granted, that *G. W.* and Three other *Quakers*, did call *S. T. Blind Sot*, for pretending to demonſtrate from the Scriptures, that they are the *written Word of God*. In Scripture-Language, ſuch are termed *Blind*, who are Ignorant, and want Knowledge; which is the

Eye

Mat. 15. 14. Rom. 2. 19. Eye of the Mind, as, *The* **Blind** *lead the* **Blind**. *Thou thy self art a Guide of the* **Blind**. And such are termed *Sots*, or *Sottish*, who are foolish, or void of Understanding, as, *For my*

Jer. 4. 22. *People is Foolish, they have not known me; they are* **sottish** *Children, and they have none Understanding.* In this Sense, according to my weak Sentiments, *S. T.* or any other Person, who pretends, from the Letter of the Scriptures, to prove, that they (*i. e.* all the Books of the Old and New Testament) are the *written Word of God*, may be justly accounted a *Blind Sot*; that is, such a Man as is ignorant, and doth not understand those sacred Monuments.

P. 92. *The Laws of God are, in holy Scripture, plainly called God's Word.*

Who hath opposed this? Certainly none of our Friends. We grant, that the Laws of God, and the Doctrines therein mentioned, are in holy Writ sometimes called the *Word of God.* The shortest way, in my opinion, to bring this Controversie to a period, will be for each Party to settle the precise determinate Signification of the terms *Word of God.* The Greek Word

* Mark 7. 13. 1 Thess. 2. 13. λογὸς, which in the places * mentioned by the *Rector*, is translated *Word*, signifies also *Reason, Speech, Treatise, a Sentence or Proposition, Command, Doctrine, Christ himself*, and several other things, which for Brevity I omit. The term **Word**, in our Language, is likewise variously sensed, and is by us taken for *Speech, Account, Command, Law, Doctrine, Christ, the Eternal Word*, &c. Hence it is possible, that we may use the same Articulate Sounds, and at the same time form different Ideas in our Minds con-

concerning them. To remove this Ambiguity in Terms, there is one way, which is to explain the determinate Senſe, we annex to this or that particular Term in the Propoſition controverted: Should we do this to the term *Word*, in the Sentence under debate, viz. *Whether the Scriptures are the Word of God, or no*, the Difference between us and our Enemies, doubtleſs, would ſoon be adjuſted. By our Denial of the Scriptures being the *Word of God*, we only mean, that they are not *Chriſt the Eternal Word of God*; and ſome of our Opponents, by maintaining they are the *Word of God*, commonly intend (if I may judge by their words) no more, than that *they are the Words or Sayings of God, penned by Men divinely inſpired*: In this Senſe, we grant, the holy Scriptures may be called the *Word of God*; and I doubt not, but *J. S.* will ſubſcribe our Opinion, *viz.* that they are not *Chriſt the Eternal Word of God*, when he hath a true Idea of our Notions concerning them; tho' ſome Miniſters, in oppoſition to us, have Blaſphemouſly termed them, * *The Sword of the Spirit*; *the Power of God*: *Nay, God himſelf.* * *Switch*, p. 156.

No Arguments have hitherto prevailed with theſe Men, to own the Scriptures to be the Word of God; *yet they have frequently called their own Writings, the* Word of the Lord. P. 93.

It's true, no Arguments hitherto uſed by our Opponents, have been ſo prevalent, as to Convince us, that the *Scriptures may and ought to be properly called the Word of God*: We can no more imagine, how Ten Thouſand Words can be properly called the *Word*, than how P. 98.

Ten

Ten Thousand Men can be properly called the *Man*; when sufficient Reasons can be offered to perswade us of the truth of the latter, we shall readily subscribe the former Proposition; if, till then, we entertain the same Opinions we have hitherto, we hope our Adversaries will not be so severe in Censuring us, as they have formerly been; because we solemnly declare, That it is not the Prejudice of Education, but Scripture and Reason, that make us hesitate in that matter.

We acknowledge, that tho' some have scrupled to call the Scriptures the *Word of God*, yet some of our Friends have called their Counsels given in Writing, *The Word of the Lord*. The *Word of God* is properly, in the New Testament, predicated of the Eternal Son of God: To predicate the same Terms of the Scriptures, that we do of the Son of God, may induce ignorant Persons, from the Identity of Words, to conclude, that the Scriptures are the only Word of God. From such Reasonings, I am apt to think, sprung those Blasphemous Expressions of certain *Priests* in the *North*, mentioned by *G. Fox* in his *Great Mystery*, who affirmed, That *the* **Scripture is God*, †*the Sword of the Spirit*, **the Power of God*, &c. To obviate such abominable Positions for the future, our Friends have been obliged to oppose the calling the Scriptures the *Word of God*, by telling People, that *Christ* was the *Word of God*; and that the *Scriptures* were the *Words*, and not properly the *Word of God*.

* P. 261. † P. 247. * P. 280.

From

From our calling any Writings the **Word of the Lord**, this Miſtake cannot ariſe; becauſe Chriſt is no where called the *Word of the Lord*; and thoſe Meſſages, which the Prophets, *&c.* inſtrumentally delivered to the *Houſe of Iſrael*, by a ſpecial Afflatus, are in ſacred Writ commonly called the *Word of the Lord*: Therefore we do not oppoſe the calling thoſe Divine Meſſages, which ſome now-a-days have been commanded, by the ſame Spirit the Prophets formerly had, to communicate to his People, the **Word of the Lord.**

They are ſo far from allowing this Name (Word of the Lord) to the ſacred Writings, that they have in ſeveral of their Books called them the Dead Letter, Duſt, and Death, and Serpent's Meat, and other ſuch Vile and Reproachful Names: Hear G. Fox, *in his News out of the North*, p. 14. "*Your* "*Original is Carnal, Hebrew, Greek and Latin*; "*and your Word is Carnal, the Letter*; *and the* "*Light is Carnal, the Letter: So Duſt is the Ser-* "*pent's Meat, their Original is but Duſt, which* "*is but the Letter, which is Death*; *and their* "*Goſpel is but Duſt*, Matthew, Mark, Luke, *and* "John, *which is the Letter.* P. 93, 94.

Who thoſe *They* are, that will not allow the Name of *Word*, or *Words of the Lord*, to the holy Scriptures, I know not; if the Pronoun *They*, reſpects the *Quakers*, let him nominate the Perſons; for I never heard of any ſuch amongſt us.

The Paſſage taken out of *G. Fox*'s *News out of the North*, being printed without any *Breaks*, or other Marks, which are generally uſed by Men of Candor; to inform their Readers, that ſome

ſome Words are omitted in the Citation: Moſt would be ſubject to believe, that the Words in the Original follow one another, as the *Rector* hath placed them here; to demonſtrate the contrary, and to ſhew how unlike a fair Diſputant his proceedings are, I ſhall take the trouble to cite them anew. *Your Teacher is Carnal, and by the Will of Man; and your Original is Carnal, Hebrew, Greek and Latin; and your Word is Carnal, the Letter; and the Light is Carnal, the Letter.* Twelve Lines under this Paſſage, in which ſpace are two other Subjects treated on, he continues, *So Duſt is the Serpent's Meat; their Original is but Duſt, which is but the Letter, which is Death; their Church is Duſt, a heap of Lime and Stones gather'd together; ſo the Serpent feeds upon Duſt: And all this is in the firſt Birth; and the Carnal Mind cannot pleaſe God, which feeds upon all theſe Carnal Things. And their Goſpel is Duſt,* Matthew, Mark, Luke *and* John, *which is the Letter; and all this is in the Carnal Mind, feeding it, which is the Enemy againſt God, which is without God, in the Generation of* Cain, *and the Wicked, whoſe Prayers are an Abomination, and whoſe Sacrifices God hath no reſpect to.*

To have a right underſtanding of this Paſſage, it will be convenient to conſider, who it is our Friend here ſpeaks to, and what is the Antecedent to the Pronoun **you**. In the preceding part of this Paragraph are theſe, *Enemies of God, Adverſaries of Righteouſneſs, Workers of Iniquity, Blind Guides, Diſſembling Hypocrites,* &c. Is not the Original of ſuch a Miniſtry, as is here deſcribed, Carnal? What Meaſure can theſe be ſuppoſed to have of the Spirit?

Spirit? Are not many Miniſters now-a-days under the ſame Predicament? What have they more than the Languages? Is not a competent Knowledge of *Latin*, *Greek* and *Hebrew*, accounted a ſufficient Qualification for the Miniſtry? Cannot the Carnal Man, by his Natural Powers, arrive at theſe Qualifications? Why then ſhould *G. F.* be blamed for ſaying, *Your Original* (ſpeaking of wicked Miniſters) *is Carnal?* Are not their Words carnal? Is not their Light darkneſs? Is there any thing Spiritual, that can be attributed to them? Who are in the firſt Birth, ſlaying and perſecuting the Righteous? 'Twas againſt ſuch as theſe, this whole Section was levelled, as by the Contents is undeniable.

It is here ſaid, *Your Word is Carnal, the Letter; and the Light is Carnal, the Letter.* What the Author intends by *Letter*, has a difficulty in it. Some, I am ſenſible, do affirm, that it relates to the Scriptures; but that is a *Petitio Principii*, or begging of the Queſtion, and no ways deducible from the foregoing Words; therefore I admit it not. *Letter*, properly ſignifies any Character uſed in Writing or Printing; improperly, the Doctrine of *Moſes*, and *Jeſus Chriſt*, without his Spirit or inward Grace. In this Senſe 'tis uſed by *Paul*, *Who alſo hath made us able Miniſters of the New Teſtament; not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life.* When our Friend ſaid, *Your Word is Carnal, the Letter; and the Light is Carnal, the Letter*; I am perſwaded, he took *Letter* in the ſame ſenſe the Apoſtle did: Then his Meaning is, in Words 2 Cor. 3. 6

and

and outward Obſervations you make a Shew of Chriſtianity, but you want the Life and Power of a real Chriſtian; you make an outward Confeſſion to the Light of Chriſt, but you are not guided by it: This may be ſaid, without any Breach of Charity, of ſuch as he there directed his Diſcourſe unto.

Immediately after *The Light is Carnal, the Letter*, my Adverſary joyns, *So Duſt is the Serpent's Meat*; whereas in that Page, there are Twelve Lines between, *The Light is Carnal, the Letter*; and, *ſo Duſt is the Serpent's Meat*: In this intermediate ſpace, *G. F.* treats on *Infants Baptiſm* and the *Supper*; from theſe two Subjects coming between theſe Propoſitions, I conclude, no Man, that underſtands the nature of a Propoſition, will ſay, that *So Duſt is the Serpent's Meat*, is predicated of the *Letter*; conſequentially no ways reſpects the *Scriptures*.

Their (Enemies of God, Adverſaries of Righteouſneſs, *&c.*) *Original is but Duſt, which is but the Letter, which is Death.*

What is the Wicked Miniſters Original but Duſt? What hath he but the Cortical Part of Religion? Are not all Letters and Characters corruptible, conſequentially Duſt? Doth not the Apoſtle ſay, *The Letter killeth?* What difference is there between ſaying, *The Letter killeth*, or *The Letter is Death*; that is, cauſeth *Death?* He that carpeth at ſuch an Expreſſion, as this is, may do the like by *Paul*, for ſaying, *The Letter killeth*; The Senſe is the ſame, tho' worded differently.

2 cor. 3. 6.

Four Lines under the former Paſſage, our Friend goes on, *And their Goſpel is but Duſt*, Matthew,

Matthew, Mark, Luke *and* John, *which is the Letter.* Some of the Antecedents, which *Their* relates to, are *Workers of Iniquity, Blind Guides, Dissembling Hypocrites, who blaspheme the worthy Name of the Lord,* &c. What is there in these Mens Gospel, that may not be termed *Dust?* What is the outward History to such, more than another? To the Natural Man, it is a Sealed Book. *That the divine Spirit is necessary* (*J. S.* says) *to assist our sincere endeavours, for the right understanding the Sacred Writings:* Hence I infer, the unrighteous Man hath no right understanding of the Gospel of *Matthew, Mark, Luke* and *John.* The Writings of the Evangelists may be considered *Materialiter*, or *Formaliter*; Materially, as they consist of Ink, Paper, &c. without any Contempt of the Authors, or Matters therein related, they may be called *Dust*; Formally, as they declare the Everlasting Gospel of our Lord and Saviour, We esteem them as Inestimable Jewels: But that the *Letter*, the τὸ γράμμα, the *litera Scripta*, is Corruptible, is Dust, we dare not deny. These Matters being in a just Ballance weighed, I desire *J. S.* to produce one fair Quotation, where any of our Friends have vilified, *in terminis*, the holy Scriptures, or have dropp'd any Expression concerning them, which may not be truly predicated of them, either in a Material or Formal Sense. P. 89.

The following words are annexed to the former, *These seem to the Worlds People, to be very scandalous Expressions, spoken in down-right Contempt of the holy Scriptures.* P. 94.

If the World's People will take words in a Senſe different from the Speakers intent and purpoſe, if they will be impoſed on by the malicious Partiality of their Teachers Citations, or if they will conſider Words indefinitely, which are reſtricted to particulars, they may thank their own Ignorance, Credulity, or Partiality; if they entertain falſe Notions of us, let them but attentively read our Writings, and juſtly weigh the Drift and Intent of the Authors, then they will find, in none of them, any *ſcandalous Expreſſions, ſpoken in down-right Contempt of the holy Scriptures.*

P. 94. *Being asked,* (i. e. G. Whitehead) *Whether any Body ever ſaid, that the Ink and Paper were not Duſt?* George *ſmartly replies here,* He, *i. e. the Author of the Snake,* yields the point; he grants, *ſaith he,* the Ink and the Paper to be Duſt. *What then? Was this ever a Point in diſpute? Was there ever any Debate about Ink and Paper? No,* Whitehead *knows in his Conſcience, that this is only a ſenſeleſs Shuffle, to cover and hide their great Apoſtles horrid and ſhameful Contempt of the Scriptures.*

Whether there was ever any Body ſo ſtupid, as *in terminis,* to deny, that Paper and Ink was Duſt, I know not; but this I am ſatisfied in, that there have been ſeveral that have taken a Bible in their hands, and ſaid, *This is the Word of God,* meaning the *Bible* which they held in their hands: To which our Friends have replied, That which is in thy hand is Paper and Ink; the Word of God is Spiritual, but the Book in thy hand is Material; the Word of God is Incorruptible, but that Book is Corruptible;

ruptible; and what is Corruptible will return to Dust; consequentially 'tis not the Word of God, which is Eternal.

To say, that the *Bible*, which is made of Paper and Ink, is the Word of God; or to say, that Paper and Ink is the Word of God, to us are equivalent Propositions. For any to say, that the Scriptures, which are Paper and Ink, are the Word of God, and to grant, that the Word of God is Eternal; some may very rationally from such Premises conclude, that such a Man's Opinion is, that Paper and Ink is not Dust.

To his Query, *Was there ever any Debate about Paper and Ink?* I reply in the Affirmative: As a Witness for me, take *G. Fox*'s own words. "The Scriptures, which signifie Writings, as "you (Priests) say: Outward Writings, Paper "and Ink, is not Infallible, nor is not Divine; "but is Humane, and a Humane Knowledge "from it Men get: And so Writings, Paper and "Ink, that is not Infallible.—You that put the "Letter for the Ground of your Faith, your "Rule; **Paper and Ink**, that will come to "**Dust**. And to *Francis Higginson*'s objecting, that to say, *The Letter of the Scripture is Carnal*, is an Error: *G. F.* replies, "The Letter writ-"ten in Paper and Ink; now Paper and Ink "is not Spiritual, but that which it speaks of "is Spiritual. Here he distinguishes, as *G. W.* doth, between the Materiality and Formality of the Scriptures, and predicates *Dust* only of the Paper and Ink. Hence the *Rector*'s Ignorance or Malice is apparent, from his saying, That this distinction of *G. W. is only a senseless*

Great Mystery p. 302.

P. 69.

Shuffle, to cover and hide their great Apoſtles horrid and ſhameful Contempt of the holy Scriptures.

P. 94. *The Diſcovery of the great Enmity of the Serpent,* p. 17.

The Rector proceeds, *But what think they of Friend* Dewsbury, The dead Letter, *ſays he,* which Man in his Carnal Wiſdom called the *Goſpel,* and had deceived me: *Now what's this that had deceived him, the Ink and Paper? No, no; theſe guilty Excuſes will not do; it's plain he meant the Doctrine and the Precepts of the Goſpel.*

To his Query, *But what think they of Friend Dewsbury?* My anſwer is, I think he was a faithful Miniſter of the Goſpel of Jeſus Chriſt, that the Lord was with him, and ſupported him in his manifold Sufferings, Travels, Labours and Exerciſes; and that he was Inſtrumental in the hand of the Lord, to the turning of many to his bleſſed Truth: But that he diſreſpected the Scriptures, or ſpoke contemptibly of the Goſpel, I deny. As to the Paſſage cited by my Opponent, 'tis partially done, and his Senſe is groſly miſrepreſented.

To give the Reader a genuine Idea of the Author's meaning, I ſhall add the preceding and ſubſequent words: "Then I could no "longer fight with a Carnal Weapon, againſt "a Carnal Man, for the Dead Letter, which "Man in his Carnal Wiſdom called the *Goſpel,* "and had deceived me; but then the Lord "diſcovered to me the Deceits of all theſe "Men in *England,* that were ſeeking the King-"dom of Heaven in outward Obſervations. Should I conſider the Materiality of this Sentence, *Which Man in his Carnal Wiſdom called the Goſpel, and had deceived me,* it will appear to be a Copulative Propoſition; ſuch Propoſitions

ſitions have two Subjects, and as many Predicates; the latter are always Verbally expreſſed, but this doth not always happen to the former: When the Subject is not expreſſed, that which was the Subject of the firſt, is accounted the Subject of the latter Propoſition. Let us ſupply that defect here, and ſee how it will read, *Which Man called the Goſpel, and which Man had deceived me:* Hence I conclude, that *had deceived me*, is not to be attributed to the *Goſpel*, but to *Man*. If any ſhall ignorantly conclude the contrary, let him conſider, that *Goſpel* is the Accuſative Caſe, of the Object in the firſt part of the Propoſition; then let him give me an Inſtance, if he can, where the Accuſative Caſe of the Object, in the firſt part of a Copulative Propoſition, is the Nominative Caſe to the Verb in the latter; till that is done, I ſhall adhere to this Opinion.

Theſe things premiſed, the literal Senſe of this Paſſage is, That *W. D.* having been incouraged by ſome to fight for the *Bible*, after he was convinced, that the Goſpel of our Lord did not conſiſt only in *Words*, but alſo in *Power*, he could no longer fight with a Carnal Weapon, againſt a Carnal Man, for the dead Letter, which Man in his Carnal Wiſdom called the *Goſpel*; and by calling the dead Letter the *Goſpel*, had deceived him: Then were the Deceits of theſe Men (who are we to underſtand by *theſe Men?* Why ſuch as had deceived him, by calling the dead Letter the *Goſpel*, and ſuch as were ſeeking the Kingdom of Heaven only in outward Obſervations) diſcovered to him. Now I appeal to any Man, not tinctured with

Prejudice of the deepeſt dye, whether *J. S.* is not extreamly Ignorant of common Learning, or Superlatively Malicious, in inferring from
P. 94. the preceding Premiſes, *Here you ſee the Quakers Spirit appears with his Cloven-Foot; for this is, in plain Engliſh, to tell us, That the holy Jeſus, and his bleſſed Apoſtles, were Deceivers?* Was I on a Jury, and ſuch a Matter came before me to be decided, I ſhould conclude, that the Plantiff did not underſtand plain Engliſh.

If any imagine, that we uſe the term, *dead Letter*, in contempt of the Doctrines in the Scriptures, they are groſly miſtaken; our drift is, by it to let People know, that we make a difference, which many do not, between the Writing, the Book, the Letter; and the Faith, Word, and Doctrine declared in it. The Light, the Spirit of God, and Chriſt within, nigh, in the Heart, to which Paul directed his Followers by his Miniſtry, we call the *Goſpel*: But that the γραφὴ, the τὸ γράμμα, the Writing, the Letter, the Characters, which, as ſo many Hieroglyphicks repreſent divers Objects, according as they are variouſly ranged, are dead, ſenſeleſs, lifeleſs, and inanimate Beings, we ſhall never deny.

After having ſpent a Page or two in painting this Paſſage, in the uglieſt Colours enraged Malice could invent, his Heat carries him on thus,
P. 96. *By Belching out the above-mentioned Blaſphemy*; For the dead Letter, *ſays this Wretch*, which Man in his Carnal Wiſdom called the *Goſpel*, and had deceived me: *Theſe are his very words*; *and if this be not rank wild Blaſphemy, I deſire*

the

the Friends to tell me what is. By the Air of this Period, one would be apt to think, that *John*'s Blood was all on the fret, when he penned it. He is not backward in cenſuring others for their *ſcolding Civilities, and letting their Paſſion boyl over, and ſpend it ſelf in Rage and Malice againſt their Adverſaries.* How exactly doth this Man deſcribe himſelf here! He can ſee the Mote in his Brother's Eye, but how imperceptible is the Beam in his own! He can blame others for giving hard Words, yet how abundantly do his own Writings overflow with them! P. 115.

To his Query, *If this be not rank wild Blaſphemy, I deſire the Friends to tell me what is?* My anſwer is, That I do not conceive, that there is any thing like Blaſphemy in our Friends Writings. To gratifie his deſire, I ſhall take liberty to inform him, That my opinion is, tho' none of our Society are, yet many of his Brethren are annually guilty of rank wild Blaſphemy, in comparing the Indignities and Sufferings of King *Charles* the Firſt, with thoſe of *Jeſus Chriſt*; nay, ſome have not ſtopp'd here, but after a running on in a blaſphemous parallel, have ſaid, That his were equal to, if not exceeded thoſe of our Saviour.

Let me illuſtrate this matter by another Propoſition of the ſame Species, that the Ignorance of thoſe (who make the Accuſative Caſe in the firſt part, the Nominative Caſe to the Verb in the latter) may the more obviouſly appear: Suppoſe, I ſay,

A *Rector* doth not underſtand a Copulative Propoſition, and hath deceived me.

Is, *and hath deceived me*, to be predicated of the *Copulative Propoſition*, or of the *Rector*? Certainly all Men of Judgment will ſay of the latter, and not of the former. But according to *J. S*'s new way of Reaſoning, this Inſtance muſt be read thus: A *Rector* doth not underſtand a Copulative Propoſition, and a Copulative Propoſition hath deceived me. Hence it appears, that theſe Modes of Expounding ſuch kind of Propoſitions will unavoidably run Men into innumerable Abſurdities; for which Reaſon, I ſhall wave this Subject; conceiving, what is already ſaid, may be ſufficient to expoſe the Ignorance of the Original, and deter others from imitating him therein.

P. 98. *I am very ſenſible, that the Quakers have, in ſome of their late Writings, given the Scriptures very good Words, and have pretended, that they do believe them to be of Divine Authority, as being given by the Inſpiration of God: Yes, and that they prefer them to all other Books extant in the World.*

We have not only in our late, but alſo in our former Writings, given the Scriptures good Words, and made them the *Standard of our Doctrines*. If any Perſon will read thoſe very Books, cited by my Opponent to prove us Contemners of them, he will find no Writings fuller of Quotations out of them, than thoſe are: Is it then probable, that what we have admitted to be the Teſt of our Principles, and hourly cite to prove our Tenets, ſhould be deſpiſed by us? Certainly no Man, not tinctured with the blackeſt Malice, will, after

after a ſerious Reading of our ancient Writings, and hearing of our publick Teſtimonies, which are ſo plentifully ſprinkled with Texts of Scripture, conclude, that we do, in the leaſt degree, undervalue them. Had we not had a high eſteem of them, can it be ſuppoſed, that we would have been at the trouble, to fill our Writings with ſo many Paſſages out of them.

And we do now, as we have reiteratedly done, declare, That we believe theſe ſacred Monuments *to be of divine Authority, and given by the Inſpiration of the Almighty*; and on that account prefer them before all Books extant in the World.

He goes on, *What are Death and Duſt— proper Titles for Books wrote by divine Inſpiration?* P. 98.

Yes, when the Author explains his Terms, and diſtinguiſhes between the Materiality and Formality of a Book; between the Caſe, and the Jewel contained in it; between the Letter, and the Doctrines, *&c.* repreſented by it; eſpecially when his Opponent confounds theſe things together.

In their Yearly Meeting, held at London, 1675. it was ordered, That no ſuch ſlight and contemptible Names and Expreſſions, as, that faithful Friends Papers are Mens Edicts or Canons, with ſuch ſcornful Sayings, be permitted. P. 98.

To give the true Senſe of our Friend's words, Neceſſity compelled me, in ſome preceding Pages, to expoſe my Opponent's Partiality in Citation; ſo common Juſtice to the abſent, has obliged me here to do the like. How unlike a

Chriſtian

Christian Advocate his Proceedings against us are, from this Passage quoted at length, will more fully appear: The Paragraph, where the fore-mentioned words are, begins; "It is our "Sense, Admonition and Judgement, in the "fear of God, and the Authority of his Power "and Spirit, to Friends and Brethren in their "several Meetings, *that no such slight and contemp-* "*tible Names and Expressions*, as calling Mens "or Womens Meetings, Courts, Sessions, or "Synods, that they are Popish Impositions, "useless and burdensome; *that faithful Friends* "*Papers* (which we testifie have been given "forth from the Spirit and Power of God) "*are Mens Edicts or Canons*, or embracing "them, bowing to Man. Elders in the Ser- "vice of the Church, *Popes* or *Bishops*, *with* "*such scornful Sayings, be permitted amongst* "*them*, &c. What Credit is to be given to a Man, that boggles not to make the Predicate of one Proposition the Predicate of another, and the Subject of one Proposition the Subject of another?

Who will justifie the calling of those Papers, which have been given forth from the *Spirit and Power of God*, Mens Edicts or Canons? The Penners of these Lines, did not in this place oppose the calling of *Friends Papers*, *Mens Edicts or Canons* indefinitely, but restricted it here to those Papers, that were dictated by the *Holy Spirit*.

Such scornful Sayings, is not predicated of *Mens Edicts and Canons*, as the *Rector* doth, but of *Popes and Bishops*; as any Man, that hath a grain of Sense, or that understands the

Nature

Nature of a Propoſition, muſt acknowledge.

Note, This Paragraph was levelled againſt ſome *Apoſtates*, who, contemning our good Orders, made uſe of ſuch terms, on purpoſe to render our Diſcipline the more Contemptible in the Eyes of others.

Wyeth *tells us, that ſuch Names and Expreſſions do ſtrike at the Spirit and Power of God:—And do not they imagine, that ſlight and contemptible Names will, by the ſame Reaſon, ſtrike at the Spirit and Power of God, by which the holy Scriptures were given forth?* p. 98. Switch, p. 164.

Our Sentiments do concur with *J. Wyeth*, in believing, that ſome Names and Expreſſions *do ſtrike at the Spirit and Power of God:* But that our Friends have uſed any ſlight or contemptible Names, concerning the Doctrines, Inſtitutions, *&c.* contained in holy Writ, is yet to be proved. The Names and Expreſſions, which our Adverſaries have commented upon in our Books, were not ſpoken in any contempt of, or diſreſpect to the things related in theſe Writings; but to admoniſh, and bring thoſe that had, in a degree, Deified the Letter, to a right Senſe and Spiritual Knowledge of the things teſtified of in the Scriptures.

The laſt Inſtance I ſhall at preſent take notice of to you, of the Quakers Contempt of the holy Scriptures, is their neglecting to read them in their Meetings. p. 99.

The Invalidity of my Opponent's two former Inſtances of our Contempt of the holy Scriptures, I have already ſhewn: To the Conſideration of his laſt, I ſhall now proceed, which is deduced from our not Reading them in our publick

publick Meetings. It's true, our method is not to read them in our Aſſemblies, which are conſtituted for another purpoſe; but as long as *we daily read them in our private Houſes, learn them by Heart, and continually ſprinkle our publick Teſtimonies with various Paſſages out of them*, we cannot juſtly be accounted as Contemners of 'em. Is he that locks up his Maſter's Sayings in his Heart, or he that impriſons them in his Cloſet, and rarely views them, but when 'tis for his ſecular Advantage, the greateſt Eſteemer of them? Let the Impartial judge.

P. 99, 100. *If they have ſuch a mighty regard for them, as they would fain make ignorant People believe; pray ask them, why they have baniſhed the Scriptures out of their Meetings?*

We pay the ſame reſpect to theſe ſacred Writings, that our Neighbours do; we pretend not to have a greater regard for them, than we really have; we never baniſhed 'em out of our Meetings. By *Scriptures*, *J. S.* means, either the *Doctrines*, &c. contained in them, or the *Bible*, that contains 'em: As to the firſt, our Miniſters weekly inculcate, and recommend them to their Followers to be obſerved; as to the laſt, *G. Fox* gave a Folio Bible to a Meeting-houſe in *London*, where it remains to this day. Hence it is evident, that we are groſly traduced, when repreſented as a Society, that, through diſreſpect, *baniſhes the Scriptures out of our Aſſemblies.*

P. 100. *The Church of God has in all Ages read his Word, when they met for Religious Worſhip, as God himſelf has poſitively commanded.*

Where

Where has God positively commanded his *Word*, i. e. the Scriptures to be Read by his People, when they assemble to Worship him *Apostolically?* I have met with no Canon in my *Bible*, which enjoys us, *Christians*, to read the Writings of the *Prophets*, *Apostles*, &c. in our Meetings. When *J. S.* has as Substantially proved this Assertion, as Dogmatically affirmed it, he needs not doubt of making me his Proselyte, and my Friends also.

It's now about Fifty Years since Quakerism first appeared in England, *and indeed in the World; and yet in all this time, the Quaker-Leaders have never given any Orders for the publick Reading of the holy Scriptures, although they have frequently commanded and encouraged their own Epistles to be read in their Assemblies.* P. 100.

As long as the Doctrines of our Faith are as ancient as Christianity it self, and such as the Primitive Christians professed, we are not concerned at the late Date of the term *Quakerism*; it was a Name at first given us in scorn by our Enemies; how long they will continue it, doth not at present distract our Thoughts.

We acknowledge, that our Leaders, as a Society of People, *never gave any Orders for the publick Reading of the holy Scriptures in our Meetings for Worship*, nor of any other Book. Some Particulars, on certain Occasions, have recommended their *Epistles* to be read in our Meetings; but whether it was repeatedly observed, or no, I am ignorant. What Singulars may desire, without the Approbation of the rest, we never esteemed it as a Rule for the rest to walk by. That our *Leaders have frequently*

frequently commanded the Reading of their own Epiſtles in our Meetings, without a better proof than an *Ipſe dixit*, I ſhall not admit; nay, I deſire *J. S.* to nominate one of our Friends, that ever commanded the frequent Reading of his Epiſtle in our Aſſemblies. Our Meetings are conſtituted and ordained to worſhip God in Silence, by abſtracting our Thoughts from all outward Objects, and adhering to Him alone, till He ſhall be pleaſed to Reveal his Pleaſure to us; when any have received a Divine Impulſe, he may deliver his Meſſage; otherwiſe all are to be in Silence: Becauſe Reading is not abſolutely neceſſary to the Spiritual Worſhip of Chriſt. We do not, in the time of Worſhip, Encourage it in any; much leſs *Command* it. Should we give order for the frequent Reading of any Book in our Meetings, it would be for the Reading of the holy Scriptures; becauſe we do really prefer them before *all Books extant in the World.* Theſe Premiſes candidly weighed, I am apt to believe, the Unprejudiced will not paſs Sentence on us, as Undervaluers of the holy Scriptures.

P. 101. **Burroughs**, *who has blaſphemouſly affirmed, that the* **Sufferings** *of the Quakers were more Unjuſt, than the* **Sufferings** *of Chriſt, or his Apoſtles*, &c.

This Paſſage is printed in a different Character, as if it contained the very Terms of *E. B.* But upon Examination of the Original, to which the Book cited in the Margin refers, the contrary appears: His words are, *It plainly appears, that the Suffering of the* People of God

in

in this Age, *is a greater Suffering, and more unjuſt, than in the Days of* Chriſt, *or of his* Apoſtles, *&c.* Before I proceed, it may be convenient to explain ſome Terms in this Period.

People of God, is a general Term, including all *Chriſtians*, whether *Quakers* or others, that ſincerely worſhip their Creator, and obey his Commands; as, *There remaineth therefore a Reſt to the* People of God. Heb. 4. 9.

Age, is taken for a long tract of Time, *viz.* Seventy, or One Hundred Years; ſo that the *Suffering of the People of God in this Age*, may very naturally include the Suffering of all the Righteous, that ſuffered in the laſt Century, *viz.* thoſe that ſuffered in *Piedmont*, *France*, *England*, *Ireland*, &c. Whoſe Sufferings, collectively conſidered, I am ſatisfied, are not to be parallelled in Hiſtory.

In the Days of Chriſt, the time that he dwelt here on Earth is naturally comprehended, and is called in Scripture, *The Days of his Fleſh.* Heb. 5. 7

Note, Our Friend did not ſay, that the Suffering of the People of God in this Age, is a greater Suffering, and more unjuſt, than the *Sufferings of Chriſt and his Apoſtles*; but, *than the Sufferings in the Days of Chriſt, or of his Apoſtles.* There is a great difference between the Sufferings of a Juſt Man, and the Sufferings that happen'd in his Days; as, the Sufferings of King *James* the Second, is one thing; and the Sufferings of the People in the *Weſt*, who Suffered in his Days, in his Reign, or under his Government, is another. The Sufferings of the *People of God* in the Days of Chriſt, include

include the Sufferings which happen'd to the Righteous, during that ſpace of time he tabernacled amongſt us: But that it includes the Sufferings which our Saviour underwent at the hour of his Death, is eaſier ſaid than proved. Thoſe that aſſert it, let them produce one Inſtance, if they can, where it is ſaid, Such a thing was done in the days of ſuch a Man, and the Circumſtances that attended him as he was a dying, are by ſuch Modes of Speech naturally included.

After our Friend had, in general, ſpoken of the Sufferings of the People of God in former Ages, he goes on, and particularly ſhews; That the Perſecutors, *anno* 1657. were more culpable than their Predeceſſors: Becauſe the *Jews* pretended a Law for what they did to the Primitive Chriſtians; and the *Papiſts*, in Queen *Mary*'s days, proceeded againſt the *Proteſtants* according to their unjuſt Laws. But the Rulers in 1657. uſed a Deſpotick Power, and arbitrarily condemned our Friends, without any Shadow of a Law, only for uſing the plain Language, not pulling off their Hats, &c. Nay, their proceedings againſt them, were ſometimes Diametrically oppoſite to *Magna Charta*. Herein their greater Injuſtice appeared.

Would not a Man of Candor have conſidered the Words of the Dead, in the moſt favourable Senſe they would bear, and not have altered his Terms, and then call him a Blaſphemer? Such Proceedings, doubtleſs, will diſreliſh even a Moral Palate. What greater Violence can be done the Deceaſed, than to paint them in a falſe Dreſs? Is there no difference between theſe

Terms,

Terms, *People of God*, and *Quakers*; between the *Suffering of Christ*, and the *Suffering in the Days of Christ?* Certainly there is. If they are to be accounted equivalent Expressions, why were they not exactly quoted? No, No; the *Rector* is sensible, had the Passage been fairly cited, it would not have answered his design. Were the Monuments of Antiquity to be examined I am satisfied, that such unfair Actions cannot be parallell'd in the Writings of the *Jews*, *Heathens*, or *Atheists*, which they penn'd against the Ancient and Modern Christians: If I am mistaken, let him produce one Instance thereof.

The Quakers have actually ordered their own Writings to be read in their Meetings, — and I **challenge** *them to produce, out of all their Books, any such Encouragement for the Reading of the holy Scriptures.* P. 101.

Some Particulars, wé own, have, on certain occasions, recommended their *Epistles* to be read in our publick Assemblies: But that the *Quakers*, as a Society of People, have ordered their own Writings to be read in their Meetings of Worship, wants better Testimonials, than my Adversary's solitary Affirmation, to confirm it, before 'twill be credited by such as know our Methods in the like Affairs. His *Challenge* we value not; but this I shall presume to say, that if he produces the Book and Page, where we have given a standing Order for the Reading of our Books in our Meetings, in the same may be also produced a Command for the Reading of the holy Scriptures: Let the *Rector* prove the former, and I may undertake to prove the latter.

P. 102. *What do these Quakers mean then, to smooth it to the* Parliament, *as if they did really believe the holy Scriptures to be of Divine Authority?*

When we told the Parliament, that *we believed the Holy Scriptures of the Old and New Testament to be of Divine Authority, as being given by the Inspiration of the Almighty*, we spoke our real Sentiments, and considered our Words in that Sense, which at the first Hearing or Reading of them, is obvious to every Man of common Sense.

The Conclusion Answered.

P. 102. MY Adversary begins his Conclusion, *Thus I have endeavoured to give you (my honest Neighbours) a short account of some of the* Quaker-Errors, *which I told you were so utterly destructive to the Christian Religion.*

The *Rector*'s Endeavours to represent us Erroneous, by his unnatural and violent Interpretations of our Writings, from what is already said, are undeniable; and I am of opinion, that his *honest Neighbours*, who see with their own Eyes, and not with those of their *dishonest Teacher*, are sensible thereof. His Essays in this matter, are much like those of *Celsus*, of whom *Origen* bears this Testimony, ἐβουλήθη ἂν ὁ ἀπείρως ἔχων ἡμῶν, ἐνισχόμενος αὐτῷ τῇ γραφῇ, πολεμῶσαι πρὸς ἡμᾶς; *He would fain, by his Writings, make us hated by those that are ignorant of our Principles.*

Orig. cont. Celf. l. 6.

His

His following words are, *I suppose none of you can imagine, that I have thrust my self unnecessarily into a Controversie with the Quakers.* P. 102.

May I take the liberty to publish my Thoughts on this occasion, which are, That according to my Sentiments, none of his *honest Neighbours*, who have attentively read both Sides of the late Controversies between us and our Adversaries, will imagine; but that their Minister had a great Itch to appear in Print, when he repeated those Abuses, which had been so often objected against us before, without taking more notice of the Replies given to these Thread-bare Calumnies.

The World is not much obliged to him, on account of his *pretended Discoveries*; because they are so weak, so partial, and so trifling, that doubtless in the Eyes of the Judicious, they will more expose the Ignorance and Unfairness of the Discoverer, than any pretended Concealed Errors amongst us.

He proceeds, *I assure you, I am really* **sorry** P. 102. **that I have so just an occasion** *to appear against them; it being no little surprise to me, to see such a small Number of them erect a* **Large and Spacious Meeting-House amongst us.**

The occasion of this *real Sorrow*, is either for the Errors which he imagines he hath met with in our Friends Books, or for the *Spacious Meeting-house* that is lately erected near his Habitation. For the first, I cannot conceive his Grief is; because, was he really concerned for the numerous Errors he fancies are amongst us, he would not have magnified the

Weakneſs of ſome, who have not been ſo cautious in wording their Diſcourſes; nor have drawn their Imperfections in worſer Colours, than they are already cloathed with, by his Curtailing our Sayings, by his dropping Explanatory Terms in the middle of Periods, and by making the Subject of one Predicate to be the Subject of another, and the Predicate of one Subject to be the Predicate of another: If he pretends his *real Sorrow* is on this account, his own Actions will evidently demonſtrate the contrary. For can it be ſuppoſed, that any Man is *really Sorrowful* for the Wounds his Countryman hath received, when he applies Remedies, whoſe Nature is rather to dilate than heal them? This *Sorrow* and *Surpriſe*, more probably, is for the building of a *Meeting-houſe* in his Neighbourhood; becauſe, if this ſhould have the dreaded Effect, 'tis not unlikely, but he will now and then loſe a *Fleece*; which, no doubt, will be more afflicting to him, than the loſs of a *Sheep*.

P. 103. *I thought it very proper to lay before you, in theſe Papers, ſome of their Pernicious Principles; which, if attentively Read, and impartially Conſidered, I doubt not, will, in ſome meaſure, by God's aſſiſtance, not only arm you againſt their moſt dangerous Opinions, but will alſo confirm you in the Chriſtian Faith.*

It is a difficulty we have long lain under, that our Enemies, and not our ſelves, muſt be accounted the right Expoſitors of our Writings, and of our Belief. Were theſe *Principles*, which the *Rector* calls here *Pernicious*, *attentively Read*, *impartially Conſidered* with their Context, and

and justly squared by the Author's own words, in some other part of his Writings, where he professedly treats on the same Subject, I doubt not but they will, with Divine Assistance, appear to be no dangerous Opinions, but such as the Scriptures warrant, and many of the Ancient Christians maintained.

Let me desire you to take the Bible *into your hands, and mind how our* Saviour *has cautioned his Followers, not to be gulled and deceived by such* false Teachers, *that shall come to them in* Sheeps Cloathing; *that is, with soft and smooth Pretences.* P. 103. Mat. 7. 15.

Let me, in like manner, intreat all, who desire the Welfare of their never-dying *Souls*, to take their *Bibles* into their hands, diligently read, seriously consider the holy Doctrines recorded, and unbyassedly observe the Lives and Actions of the first Publishers of those sacred Writings, and follow those, whose steps are the most consentaneous to those of the first Dispensators of the Gospel of Jesus Christ, and mind how our *Saviour has cautioned his Followers, not to be gull'd and deceiv'd by false Teachers, who shall come to them in Sheeps Cloathing*, but inwardly are Ravening Wolves; rending the Flock, if they will not easily part with their Fleeces; and are more sollicitous in taking away the Cloathing of the Sheep, than in preserving the Sheep themselves.

We are not only Fore-warned, but Commanded to avoid those that cause Divisions among Christians; *how much more careful then ought we to be, not to run to the* Meetings *of those, who are the professed and open Enemies of our* Religion? P. 104. Rom. 16. 17, 18.

You do not find the Friends *so complaisant to go with you to serve God in our Churches.*

We are *exhorted* by the Apostle, in the Text cited by the Rector, *to mark them that cause Divisions and Offences, contrary to the Doctrines which they have learned, and to avoid them.* He subjoyns the Reason, *For they that are such, serve not our Lord Jesus Christ, but their own Belly.* Is not *John Stillingfleet* one of those, here pointed at by *Paul?* Doth not he endeavour to cause Divisions between the Queen's Peaceable Subjects, by his many Misrepresentations? Do not his numerous Untruths, sprinkled throughout his Book, offend the sincere Christian's Ear? Are not such Proceedings contrary to the Doctrines which our Saviour taught his Disciples, who said, *As ye would that Men should do to you, do ye also to them; Love thy Neighbour as thy self; Do violence to no Man?* Is not this Man's drift and design, a reverse to these divine Precepts? And doth not he, by abusing us, intentionally serve his own Belly; that is, expect some Ecclesiastical Preferments for his Extraordinary Performances?

Rom. 16. 17, 18.

Luke 6. 31. Mark 12. 31. Luke 3. 14.

There seems to be a concern on my Adversary, by reason some of his Neighbours go to our *Meetings*; would he for the future prevent it, he should retract what he has published to our disadvantage: For as long as he goes on clamouring against us, as *Blasphemers*, &c. no doubt but he will excite a Curiosity in all, who pin not their Faith on their Minister's Sleeve, to go and see and hear for themselves. This Motive, probably, has induced Thousands, which otherwise might not have had such

ſuch early Inclinations to come to our Aſſemblies.

Had our Friends the liberty to walk into their Houſes of Worſhip, without taking off our Hats, or ſeeing any Idolatrous Actions, *&c.* as they may come into ours, probably many would go there. Neither have we ever treated them in our Religious Aſſemblies, as they have us in theirs, by abuſing and confining our Perſons.

Why ſhould any, who acknowledge themſelves Members of this Church, be ſo ſoft and eaſie, as to hearken and yield to the Quakers Solicitations? P. 104.

Thoſe who have heard abuſive Reports concerning any Neighbour or Acquaintance, ſhould, before they entertain any Prejudices againſt him on that ſcore, be well informed of the Truth of ſuch Stories: But if any have been ſo ſoft and eaſie, as to harbour diſadvantageous Thoughts concerning this Man, or that Society of People, ſolely on the Credit of another; they ſhould, if they would be juſt, as ſoon as they are acquainted, that they have been impoſed on, take due care to be better informed; that is, go to the Perſon, or to the Meetings of thoſe they have heard *hard things of*, to ſatisfie themſelves whether they have been miſ-informed, or no. On this account, all who believe us to be ſo Heterodox, as our Enemies ſay we are, ſhould (ſeeing we deny their Allegations) before they paſs Sentence on us, go to our Meetings (eſpecially when ſolicited) to ſee whether we are ſuch Infidels, as repreſented; and not condemn us

meerly on Hear-says, without going to our Assemblies, to hear for themselves, when they are in their Neighbourhood. God commanded the Israelites, *Not to raise* (or, as the Marginal Reading hath it, *receive) a false Report*; much less industriously to spread it. I hope none of my Adversary's *honest Neighbours* are Transgressors of this divine Precept.

Ex. 23. 1. Ps. 15. 3.

The Reason is obvious, why those who credit the black Charges objected against us by prejudiced Persons, should hearken and yield to our Solicitations, when we desire them to go to our Meetings: Because, were they morally Just, or good Christians, they would not condemn us *ex parte*; but would do like the *Noble Bereans*, who daily searched the Scriptures, to inform themselves whether the things related by *Paul* concerning the *Messias*, were as he represented them: Would the Prejudiced do the like by us, we should commend their Inquisitiveness. It is no surprise to find *J. S.* cautioning his Neighbours against their going to our *Meetings*; because, should they do it, no doubt but they would see, that we are much abused, and abominate him for thus traducing us.

P. 104. To the Rector's Query, *What can you propose to your selves, by going amongst the Quakers?*

I reply: To inform themselves, whether we hold such *damnable Doctrines*, as we are represented to maintain; and whether we do not teach, and press home to the Consciences of Men, the Doctrines of the Christian Religion, and that more emphatically, than any other Christian Societies do; and whether they are

not

not more benefitted by our living Declarations, than by the dead Harrangues of their own Miniſters?

If you once come to be Fox's *Diſciples, you muſt Renounce your* Chriſtian Baptiſm; *and by Embracing* Quakeriſm, *muſt throw off* Chriſtianity. P. 105.

Which of *George Fox*'s Diſciples hath been obliged to Renounce his *Chriſtian Baptiſm?* I provoke *J. S.* to tell me. Let him prove this Untruth, or own himſelf a *Calumniator.* What *Chriſtianity* is it, that thoſe who embrace what he calls *Quakeriſm*, muſt renounce? If he ſays, 'tis that contained in the *New Teſtament*, we deny it; but if he only means thoſe *Ceremonies*, introduced in the great Night of Apoſtacy, and accounted by ſome as Eſſentials of Chriſtianity, we do not only oppoſe, but plead for the throwing them off.

He annexes, *For thoſe who believe, as the Quakers do,* **only** *in the Light within, are thoſe miſerable* Hereticks, *foretold of by the Apoſtle, who brought in* Damnable Doctrines, denying the Lord who bought them. P. 105. 2 Pet. 2. 1

How ſhall we be certain, that the *miſerable Hereticks*, foretold of by *Peter*, are ſuch as believe only in the *Light within?* Is the *Rector*'s Aſſertion a ſufficient Authority? If we will not take his Word, I do not perceive, that we ſhall be favoured with a more ſubſtantial Proof.

Notwithſtanding the Confidence of my Adverſary in this place, give me leave to offer my Reaſons, why I ſubſcribe not to his Opinion:

1. Be-

1. Becauſe 'tis generally believed, that the Apoſtle here ſpake of ſome *Hereſies* then extant among the Chriſtians. 2. That the Teachers, that ſhould bring in *damnable Hereſies*, were the *Gnoſticks*, who accounted it an indifferent thing to deny Chriſt, and to Forſwear him in the time of Perſecution: Theſe, very properly, may be ſaid to *deny the Lord who bought them.* 3. They were to bring in *damnable Hereſies:* Now thoſe (if there be any ſuch) that believe only in the *Light within*, they cannot be thoſe pointed at by the Apoſtle in that Text; becauſe they, that believe only in the *Light within*, cannot be ſaid to bring in *Hereſies*, in the Plural; but only an *Hereſie*, as our Adverſary will have it, in the Singular Number. If there are any ſuch *Hereticks*, as believe only in the *Light within*, now-a-days, they are perfect Strangers to me; for I know none, that ſay, they believe only in the *Light within:* Nevertheleſs, our believing in Jeſus Chriſt, as he is the Light within us, is no denial of Chriſt, as he is the *Lord that bought us*, and exiſts without us alſo.

P. 106. *I eaſily grant, that the Quakers have of late vampt up their Religion in a new Dreſs, and have drawn it in livelier Colours, than formerly, that it may appear to be Chriſtian.*

We are not ſenſible, that we have altered any one Principle of our Faith, ſince we were a People; but are the ſame in every reſpect, that we were Fifty Years agoe: 'Tis poſſible ſome Expreſſions, which our Adverſaries have carped at, are more fully explained; and ſome

ſome Doctrines of our Faith, which were only tranſiently treated on, are, ſince we have been accuſed of denying them, more amply expounded. But in what we are now more Orthodox, than our Primitive Friends were, we are ignorant: They were ſound, and ſo are we, in the Chriſtian Faith.

For all thoſe fine words, that they have given us of their believing in Jeſus Chriſt, &c. are only to amuſe and deceive well-meaning People, and their unwary Readers. P. 106.

What is this but to call us all *Hypocrites*, and to ſuggeſt, that we never ſpeak as we think? This is a great breach of Charity. It is a difficulty, under which we have long laboured, that we, of all People under the Sun, muſt not be credited, when we ſay this or that is our faith; but our Enemies muſt, when they deny it. Unleſs the *Rector* is omniſcient, how can he be certain, that **all** *thoſe fine words, which we have given, of our believing in Jeſus Chriſt, &c. are* **only** *to amuſe and deceive well-meaning People?* What are all our Words, not one excepted, concerning *our belief in Jeſus Chriſt, &c. only to amuſe and deceive?* This is hard indeed, and is far eaſier ſaid than proved. Did this Man contain himſelf within the bounds of Probability, ſome Bigots poſſibly might believe him; but ſeeing he is poſitive in thoſe things, which are impoſſible for finite Man to be certain of, I hope his Sayings againſt us will be the leſs regarded.

The Quakers *have a hidden meaning in their Expreſſions about* Chriſt, &c. *and uſe Words, when they make mention of him in their Publick Teſtimonies,* P. 106.

monies, as they call them, in a quite different ſenſe from all the Chriſtian World: As for inſtance, George Whitehead *tells us,* "that the Divinity "and Humanity, i. e. Manhood, of Jeſus Chriſt, "that as he is True God, and he is moſt "Glorious Man, &c. they, i. e. the *Quakers*, "do livingly Believe, and that they have often "ſincerely Confeſſed this, in their Publick Te- "ſtimonies and Writings. *Now who dares queſtion the Quakers Chriſtianity?*

As an Inſtance of our uſing Words (when we make mention of *Chriſt* in our *Publick Teſtimonies*) in a quite different Senſe from the *Chriſtian World*, *G. Whitehead*'s Sayings are cited out of a printed Sheet, intituled, *Few Poſitions*, &c. where he aſſerts *the Divinity and Humanity* (*i. e. Manhood*) *of Chriſt Jeſus, that as he is True God, and he is moſt Glorious Man, our Mediator and Advocate, we livingly Believe, and have often Sincerely Confeſſed in our Publick Teſtimonies and Writings.* If my Adverſary's Poſitiveneſs in this matter is not a good Evidence, I perceive that we ſhall not at preſent be obliged with much more concluſive Proofs. By reaſon of the Rector's Dogmaticalneſs, I have on this Subject diſcourſed *G. W.* who told me, that by *Humanity*, or *Manhood*, in this place, he meant the *Humanity* or *Manhood* which our Saviour took in the Womb of the Virgin, and was crucified, dead and buried, and roſe again from the Dead; the natural import of the Words imply as much: But how *J. S.* came to be ſo poſitive in the Contrary, I cannot divine.

By

By *Publick Teſtimonies*, we underſtand ſuch Diſcourſes as are orally delivered by our Miniſters in our Publick Aſſemblies; and do, as *G. W.* has here done, diſtinguiſh them from our Writings. How that which we have written came to be cited by *J. S.* as an Inſtance of what we have verbally ſpoken in our *Publick Teſtimonies*, I cannot imagine: The moſt favourable Conſtruction I can paſs on it, is to place it to his Heedleſneſs, or to his Ignorance of our manner of Expreſſing our Thoughts.

Since we ſincerely believe, that Jeſus Chriſt is the True God, and moſt Glorious Man, our Mediator and Advocate; doubtleſs we may ſay with my Opponent, *Now who dares queſtion the Quakers Chriſtianity?*

Notwithſtanding the Friends make mighty Pretences to the greateſt Plainneſs and Sincerity; *yet you muſt know, that they do not mean, by the Humanity or Manhood of Jeſus Chriſt, what all Chriſtians underſtand by it*, viz. *the Manhood which he took of our Nature in the Womb of the Virgin, into his Perſon: No, no; this is far from their meaning.* P. 107.

From the various Senſes which moſt words are capable of, few are ſecure from miſ-interpretations; but if our words might be interpreted by the Context, or taken in their natural Senſe, even by that intended by the Author, our *Plainneſs* would appear equal to our *Pretences.*

In the laſt recited Inſtance, *G. W.* did mean, by *Humanity* or *Manhood*, the ſame, and no other *Humanity* or *Manhood*, than what Jeſus Chriſt took of our Nature in the Womb of the Virgin;

Virgin; but whether all Christians, in a collective Sense, do understand it in this sense, I am not certain: Neither do I account it absolutely necessary for me to be positive, whether every Individual Christian understands it so, or no; it is sufficient for me, if I and my Friends do generally take it in this sense. Unless *J. S.* hath entred our Thoughts, and sees what is transacted there, it is surprising to me, how he came to know, that *this is far from our meaning*; seeing it is not apparent, nor demonstrable from our words.

P. 107. He continues his Discourse, *For they have strange Notions of Christ being Man, as well as God, from all Eternity; and madly dream of his having a Body before he came into the World.*

What Thoughts some may have entertained, concerning *Christ's being Man, as well as God, from all Eternity*, may be seen in the Eighth Section of *G. Keith*'s *Way cast up*, &c. To which, for Information, I recommend the Reader, it being too long to be cited here. What Absurdity will follow the admitting Christ to have a Spiritual *Body*, when it's granted he was Man before he came into the World? And why must such be said *madly to dream of it?* Are all mad, that favour such kind of Notions? Then *G. K.* is one of them. Let the *Rector* Invalidate his Reasons in his *Way cast up* and then give him what Designation he pleases.

P. 107. *It has been plainly made appear, (especially of late) that they have, in their printed Books, most notoriously Contradicted the very Fundamentals of the Christian Religion.*

If

If by *Contradicted* here, my Adversary means, *opposed* or *denied*; I then say, that I know not of any printed Book, wherein any of our *Friends* have opposed or denied any Fundamental of the Christian Religion. When *J. S.* hath shewn me a Passage, and plainly made it appear, that it is contrary to a Fundamental Article of the Christian Religion, I promise to retract it.

He subjoyns, *Yet they have been so far from Retracting or Condemning any of these vile Errors, with which they have been charged from undeniable Matters of Fact, that they publickly declare, They are not changed in their Principles.* P. 107, 108.

The *Rector* is mistaken, in entertaining such disadvantageous Thoughts of us, as, that we *are far from Retracting or Condemning any vile Error, with which we have been charged from undeniable Matters of Fact.* We are so far from justifying any *Erroneous Principles* amongst us, that we do unanimously Reject and Condemn, all Error, where-ever we find it We defend no Tenet, but what we believe is agreeable to the Doctrines contained in the Scriptures. We cannot allow certain Passages to be erroneous, which my Adversary represents as such, by giving them a Sense, which we abhor, as much as himself. Let him interpret them, as I have done, and doubtless they will then appear Sound and Oxthodox, though he would fain perswade his Readers they are otherwise.

We are not sensible, that any Error hath been charged on us, *from undeniable Matters of Fact*; when we are convinced, that there are

any,

any, we shall readily condemn them. We Should not do Justice to our selves, should we plead *Guilty*, when we know our selves *Innocent*. It's true, we have defended what has been objected against us as *vile Errors*, in our sense, which is sound; and I dare *J. S.* to prove it *Erroneous*. We know not one Article of the *Christian Faith*, in which we are altered since we were a People; therefore blush not publickly to declare, That we are not changed in our Principles.

P. 108. *The modern Quakers are of the same mind with the Ancient Friends, and therefore are obliged to answer to God and the World for all their Blasphemies against Jesus Christ, his sacred Ordinances, and the holy Scriptures.*

We are perswaded, that our *Ancient Friends* held the same Doctrines, preached the same Gospel, that we do, and are not conscious of deviating from them in any Essential; therefore esteem our selves in Duty obliged to justifie our deceased Friends, and defend them from these black Charges of *Blasphemy*, &c. wherewith they have been unjustly traduced, by their and our Enemies. I challenge the *Rector*, and all his Accomplices, to produce one plain Instance of their *Blasphemies*, without any Innuendo's, when duly interpreted by the Context, either against *Jesus Christ*, *his sacred Ordinances*, or *the holy Scriptures*.

P. 108. He goes on, *They must not think to come off, by contradicting their former Testimonies.*

Give us but liberty to walk in the common Road, even in that Path which our Adversaries take in interpreting certain Passages, which seemingly

seemingly thwart others in the same Treatise; this they do, by considering what goes before, and what follows after: Grant us this favour; nay, admit us to do our Predecessors this Justice; then we shall not desire to come off by contradicting our former Testimonies; which Method, to my knowledge, we never have been guilty of.

We cannot justly be accused for exposing those Principles to the World, which you plainly see, they are resolved both to justifie and defend. P. 109.

We accuse none of Injustice, that fairly state our *Principles*; or, expose our Words in the sense we gave them, when penned. What we complain of, is, when certain shreds of Sentences are pared off, on purpose to render the sense Heretical; or, when our words are sensed quite contrary to the visible intent and design of the Author. It's true, we are resolved, with Divine Assistance, both to justifie and to defend all our Friends Sayings, that are justifiable and defensible: And that all our Ancient Writings are such, we question not, when Time and Opportunity presents, evidently to demonstrate.

I could heartily wish the well-meaning among the Quakers would be so kind to their own Souls, as impartially, without any Prejudice or Passion, to think of these matters, which I have here offered to your serious Consideration: And I doubt not, but they would then quickly Renounce and utterly Abhor these Antichristian Doctrines. P. 109.

My ardent desire is, that the *Rector*'s unbyassed Neighbours would read our Writings, and impartially consider our Words, as we

have interpreted them, without our Enemies odious Commentaries; and I doubt not, but they would then abominate the Violence, that is done them by their Miniſter. I am glad to obſerve, that he hath ſo much Charity, as to ſuppoſe there are ſome *well-meaning People* among us; who would, when they had ſeriouſly conſidered theſe matters, renounce and abhor the fore-cited *Antichriſtian Doctrines:* We need not much Conſideration, before we renounce moſt of the Opinions here objected againſt; becauſe on the firſt reading of them, as repreſented by *J. S.* we abhor them as much as he doth himſelf: For they are none of our Opinions.

P. 169. *But they have no mind to view themſelves in a true Glaſs, it being no very eaſie matter to perſwade them to look into the Books that are wrote againſt them.*

We ſhould eſteem it an Happineſs, could we view our ſelves in a true Glaſs of our Enemies making; did we know where to purchaſe it, we ſhould, doubtleſs, be the Maker's beſt Chapmen. We have been ſo often nauſeated with the many Forgeries, Untruths, Partial Citations, *&c.* which we have met with in the Writings of our Adverſaries, that 'tis no juſt cauſe of ſurpriſe, if for the future we reject them, as not meriting our better imploy'd Thoughts.

P. 110. He ſubjoyns, *For the Leading-Men of their own Party have always endeavoured to brand thoſe that oppoſe them, with ſuch Names of Infamy and Reproach, that their implicit Followers are unaccountably prejudiced and fore-armed againſt every thing that can be ſaid, in order to their Conviction.*

Thoſe

Thoſe that have publickly defended our Principles, have ſo amply ſhewn the Unfairneſs of our Oppoſers, that 'tis no wonder if the Chriſtian Reader ſhould abhor ſuch Invidious Proceedings. Probably they never thought it any Injuſtice to call a Lyar, *Lyar*; a Forger, *Forger*; a Hireling, *Hireling*, &c. If they have branded any Man with ſuch Names of Infamy and Reproach, as his Actions juſtly intituled him to, he has no ſufficient cauſe of Complaint. The apparent Envy, Malice, and known Falſhoods, that are ſo plentifully ſprinkled through our Enemies Books, are no ſmall Motives to our rejecting of them.

He continues, *They take all for Oracles, that are to be found in the Writings of their Teachers; and eſteem all to be Lyes and Forgeries, that are publiſhed to diſcover their fatal Deluſions.* P. 110.

By *Oracles*, is commonly underſtood, the Divine Inſpirations of the Almighty: If my Opponent takes it in this ſenſe, he is miſtaken in ſaying, That we *take all for Oracles* (i. e. Divine Inſpirations) *that are to be found in the Writings of our Teachers.* There are certain Expreſſions, we acknowledge, to be found in ſome of our Friends Writings, that we don't aſcribe to divine Immediate Openings: So the Apoſtle *Paul* ſaith, *I command, yet not I, but the Lord*; And again, *To the reſt ſpeak I, not the Lord*, 1 Cor. 7. 10, 12. And therefore, though ſome Paſſages have been Humanely Expreſſed, yet in the main, eſpecially what concern the Eſſentials of *Chriſtianity*, we are perſwaded they have been penned by the Movings of the Holy Spirit. A great deal of that which has been

publiſhed againſt us for the Diſcovery, as 'tis pretended, of our *fatal Deluſions*, we know, are *Lyes* and *Forgeries*: But that all that has been publiſhed againſt us falls under theſe Predicaments, may be demonſtrated to be Stories, from our admitting ſome things to be true, which have been objected as Errors.

P. 110. *I doubt not but a great many well-meaning People have been drawn into the Snares of Quakeriſm, meerly by poring over and puzling themſelves with the Quaker-Pamphlets.*

Without doubt there has been a Curioſity excited in many *well-meaning People*, from the frequent Clamours of ſome of their Miniſters, to read our Books; who probably, without theſe Motives, would not have been ſo Inquiſitive; and have by theſe means come to the Knowledge of the *Truth*, and to a Deteſtation of their Leaders, for the manifold Injuries, they ſee they have done us; ſo leaving them, have united themſelves to that Holy Principle of Truth, into which the Faithful of our Society are gathered, and in which, through Grace, they are preſerved.

P. 111. *I doubt not, the far greater number of them do really believe Quakeriſm to be Chriſtianity.*

We are obliged to the *Rector* for the Extenſiveneſs of his Charity towards the *far greater number* of us: And this I ſhall take leave to ſay, That we do not only believe, but are certain, that the *Eſſentials of Chriſtianity* are *Apoſtolically* taught and maintain'd by us.

P. 111. *Every Body knows, that the worſt Actions in the World have been done under the pretence of Conſcience.*

That

That ill Actions are often cloaked with the Pretences of Conſcience, we are very ſenſible, from the many Lyes, reiterated Calumnies, and notorious Forgeries, which have been of late publiſhed againſt us on that Pretence. Doth not the *Snake*, *Bugg*, *Keith*, and my preſent *Adverſary*, act all under that Mask? Yet what things can theſe Men be guilty of, worſer than they have pretendedly done againſt us, under the *ſpecious Shew of Conſcience?*

If they (Quakers) *will not endeavour to inform their Conſciences aright, by reading on both ſides of the Queſtion; if they will not fairly and impartially conſult our Books, as well as their own, and calmly hear and ſeriouſly conſider what can be ſaid againſt their Opinions, and compare and examine things with that Care and Diligence as they ought; if they will be ſtubborn and obſtinate, and impatient of Contradiction, form their Judgments by their Paſſions; if Pride or Self-conceit, and contempt of Inſtruction, ſhould byaſs or hinder them from either knowing or embracing the plain Truths of the Goſpel, in any of theſe or the like Caſes*; following their Conſciences *will never atone for their Infidelity at the Day of Judgment.* P. 111.

We uſe our utmoſt Endeavours to inform our *Conſciences* aright, deſire God's aſſiſtance therein, and read both Sides of the Queſtion: We do, to the beſt of our Judgments, fairly and impartially conſult our Oppoſers Books; 'tis the viſible Injuſtice there done, that makes us abhor them. The more we read them, the more we deteſt them; becauſe of the Clouds of Miſrepreſentations, and known Untruths, we meet with. Did they treat us like Men of

Candour, or common Honesty, and give our Arguments their due force, probably we should buy more of their Writings, and peruse them oftner, than our Adversary's Hearers do. 'Tis no wonder, if after we have read two or three Pages, finding as many Lyes, we should afterwards reject them, and advise others to employ their Precious Time better, than in Reading such *Legendaries*. We do calmly hear, and seriously consider what can be said against our Opinions, when it is done without Heat or Passion; and do compare and examine things with the greatest Care and Diligence, we are capable of. We are neither Stubborn nor Obstinate, nor impatient of Contradiction, when we are perswaded 'tis done in Love, and for our future Happiness. Neither do we form our Judgments by our Passions, or Interest, as is too apparently done by my Opponent: Neither doth Pride, Self-conceit, or Contempt of Instruction, any ways byas or hinder us from either knowing or embracing the *plain Truths* of the Gospel. We are so far from not knowing, or not embracing the plain Truths of the Gospel, that I challenge the *Rector* to nominate one, that we are either ignorant of, or do not undeniably embrace: Therefore, on this score, we are entirely satisfied, that no Sins of Infidelity will be objected against us by our Glorious Redeemer, at the Day of Judgment.

P. 112. He subjoyns, *Let me then exhort and conjure you, as you love your Souls, and as you ever hope to enjoy a blessed Eternity, not to be only careful to Live well, but also to have a true and living Faith in a Crucified Jesus.*

Let

Let me, in like manner, intreat and exhort you (who are my Adversary's Neighbours, to whom this Discourse is chiefly directed) as you love your own Souls, and as you ever hope to enjoy a Blessed Eternity, not to receive a Reproach, not to abuse, misrepresent, or calumniate an Innocent People, as your Minister hath; or traduce them, as Deniers of the *Lord that bought them*, who have *a true and as living a Faith in a Crucified Jesus.*

Here give me leave to tell you, that their Stubborn Refusal of paying of Tithes *proceeds from a Sordid Covetousness, and an Implacable Hatred of the Preachers of the Christian Religion, founded on the greatest Injustice.* p. 112.

Here is the Bottom of his rooted Envy against us; could we put into his Mouth, and feed his Covetous Appetite, we should then be accounted neither Heterodox nor Antichristian by him. But in answer to these Calumnies, give me leave to say, That our Refusal of paying *Tithes* doth not proceed from *Stubbornness*, nor from a *Sordid Covetousness*, nor from an *Implacable Hatred* of the Preachers of the Christian Religion, but from a *Conscientious Scruple.*

Can it be supposed, that any Man in his Senses would, from a Principle of **sordid Covetousness**, suffer the Loss of Ten Pounds, when he could have been discharged of the Debt for Ten Pence; or Two Hundred, when he could have got clear for the payment of Ten Pounds; permit his Estate to be Exchequered, when the Tithe of the Law-Charges would have answered the Demands of the Priests; be separated from his Wife and Family

several Years, and confined to a nasty Prison, when his necessary Expences there, for the space of Twelve Months, would have satisfied the decimating Priest's Demands; or have sealed his Testimony with his Blood, as many of our Friends have done? With Instances of this nature, I could fill a large Volume; but seeing most Counties in this Nation are Eye-witnesses of such like Transactions, I shall, on that Consideration, omit the recital of them at present. Now let the Rector's *honest Neighbours* determine, whether they can imagine, that any Society of People, meerly out of *Covetousness*, would undergo such severe Sufferings, and lose Ten, Twenty, or an Hundred times more than was demanded?

We bear a publick Testimony against Tithes,

1. Because neither Christ nor his Apostles ever received or required them from their Proselytes.

2. Because Tithes were part of the Ceremonial Law, and that Priesthood being abolished, consequently its Maintenance ceases; according to the Saying of the Author to the Heb. 7. 12. *Hebrews*, *For the Priesthood being changed, there is made of necessity a Change also of the Law.*

3. Because he that observes any of the *Jewish* Rites and Ceremonies, makes himself thereby Debtor to the whole Law; as may be naturally concluded from the Apostle's words to Gal. 5. 3. the *Galatians*, *For I testifie again*, says he, *to every Man that is circumcised, that he is a Debter to the whole Law.* If Circumcision, which in Rom. 4. 11. another place is by *Paul* called, *The Seal of the Righteousness of the Faith* unto *Abraham*, obliges

him

him that is circumcised to the observance of the whole Law; why do not Tithes also, which were no less abrogated by Christ's coming in the Flesh, than Circumcision?

4. Because the Temple, Tabernacle, Tithes, Offerings, Sabbaths, Feasts, Purifications, *&c.* were all Shadows, Types and Figures of things to come; the Substance or Antitype of these, Christ appearing in the prepared Body, ended them: For this Reason, he that pays Tithes, implicitly denies Jesus Christ crucified. Hence some have aptly concluded, concerning the Payment of Tithes, just as the Apostle did concerning Circumcision, viz. *If you pay Tithes, Christ shall profit you nothing.* Gal. 5. 2. These Motives, and not *Sordid Covetousness*, have emboldened us to bear our Testimonies against the Payment of *Tithes*, even with our **Blood**: For we had rather Sacrifice our All, than deny our *Lord and Saviour*, who shed his most *precious Blood* for our Redemption.

He that assigns our Non-payment of *Tithes* to an *Implacable Hatred of the Preachers of the Christian Religion*, does us great Injustice, and says what he never can prove. We are so far from hating them, that we do believe it is our Indispensible Duty to administer our Temporals to those, who feed us with Spirituals, according to their Necessities: But to enable them to live Great, to keep a Coach (which is a piece of Grandeur, superiour to any our Lord and Master, or his Disciples, ever enjoyed) by our Offerings, as there is no Gospel-Precept for it, so it hath not been our method. Neither do we conceive,

conceive, that any can juſtly be taxed with Injuſtice for retaining his *Tithes*, ſeeing by the Laws of Equity every Man has as great a right to the Tenth of his Labours, as to the other Nine Parts; and thoſe may properly be termed *Unjuſt*, who covet their Neighbours Goods, to which, by the Laws of Nature, they have no Right nor Title.

P. 113. *The Miniſters of the Goſpel have, by the Laws of Jeſus Chriſt, a juſt Right to a Maintenance; for* 1 Cor. 9. 14. *St.* Paul *ſaith, That* the Lord hath ordained, that they which preach the Goſpel, ſhould live of the Goſpel.

We have always favoured this Doctrine, believing, that a Maintenance, by the Laws of the Goſpel, is due to the Miniſters of Jeſus Chriſt, but not by Tithes, or a forced Maintenance: On this ſcore, we our ſelves do adminiſter to our neceſſitous Teachers, ſupplying them with ſuch things they ſtand in need of. But to compel ſuch as are ſtigmatized with the odious Names of *vile Wretches*, *Hereticks*, *Blaſphemers*, &c. to ſupport our Miniſtry, hath not been our method, nor that of the Primitive Saints, who rejected the Offerings of ſuch as were not in Unity with them. Did theſe ever rob the Fatherleſs, or impriſon the Widow, for their Subſiſtance, as too many of their nominal Followers have lately done? Certainly no: Theſe can affirm, but not prove, that they are Goſpel-Miniſters; nay, ſhould we judge by the Actions of many of them, we ſhould rather conclude, they were liſted under the Banner of Satan, than of our Lord and Saviour Jeſus Chriſt.

They

They (Quakers) *pretend, that paying or receiving Tithe, is denying Christ to be come in the Flesh: How so? Is supporting those that preach up the Necessity of Faith in Jesus Christ, a Mark of being the Subjects of Antichrist?* P. 113.

Our Belief is, That whoever pays or receives *Tithes*, implicitly denies Jesus Christ to be come in the Flesh, and that Christ will profit such nothing. To his Query, *Is supporting those that preach up the necessity of Faith in Jesus Christ, a Mark of being the Subjects of Antichrist?* My Answer is, The supporting of those that *preach up the Necessity of Faith in Jesus Christ*, by Presents, or voluntary Contributions, is no Mark of being the Subjects of *Antichrist*. But to support our Ministry by Tithes, is, according to Scripture-Account, to make us the Servants of the Ceremonial Law.

He goes on, *Or is having a competent Maintenance to that end, any part of the Ceremonial Law?* P. 113.

For the Ministers of Christ to have a competent Maintenance, if their Necessities require it, is no part of the Ceremonial Law: But to take *Tithes* for that end, is a part of it. He that is desirous to be more fully informed with our Reasons for the Non-payment of Tithes, is recommended to *Thomas Ellwood's Foundation of Tithes shaken*, &c. where this Subject is largely discussed.

I desire you to accept of this small Present, as a publick Testimony of that great Regard and Kindness I have for you. P. 113.

Had *J. S.* said, I desire you to accept of this small Present, as a publick Testimony of that

great

great Regard and Kindneſs I have for *your Tithes*, doubtleſs he had publiſhed the true Motive of all his Scribbles. I am ſatisfied, it is the *Baal of Tithes*, as the *Snake*'s Phraſe is, and not our pretended Errors, that originally excited ſuch a Drove of *Prieſts* to vent their Malice againſt us.

P. 114. *The Quakers I know will give me no quarter; oppoſing their Errors is ſuch an unpardonable Crime, that whoever dares be ſo hardy as to encounter them, muſt never expect to be forgiven.*

We have no Quarrel at the Perſon of this Opponent, but at his Evil Actions; we are ready to give him quarter, tho' we cannot approve of all his proceedings, when he demands it. We eſteem thoſe that, in a Spirit of Love and Tenderneſs, tho' in their Ignorance, endeavour to inform us of what they miſcal *Errors*; and do daily forgive ſuch as deſignedly injure us, and heartily deſire God to Pardon them: In the Catalogue of theſe, I reckon my Antagoniſt.

P. 114. His following words are, *Theſe Men uſually paſs amongſt us for a ſort of Quiet, Peaceable and Inoffenſive People; and thoſe that converſe with them only about ordinary Buſineſs, and the common Affairs of Life, would be almoſt tempted to believe, that ſcarce any thing could put them out of Humour.*

With no ſmall Pleaſure do I read this Paſſage: What greater Encomiums can be given of any Society, than that they are a *quiet and inoffenſive People*, and *not eaſily put out of Humour?* Would to God that all of us may always live, ſo as to deſerve this Character.

He

He continues, *And yet do but tell them of ſome of their pernicious Principles, and then theſe poor innocent Lambs, for all their half ſmile, will Rail and Revile, like ſo many Furies.* P. 115.

The *Rector* had done well, had he nominated thoſe Individuals, who *will Rail and Revile, like ſo many Furies, when they are told of their pernicious Principles*; I know none amongſt us, that are guilty thereof. To hear themſelves falſly accuſed, poſſibly ſome may be ſubject to expreſs themſelves in the Language of the *Prophets*, *Apoſtles*, &c. when they have the ſame Motives they had; but ſeverer Expreſſions, I am ſatisfied, none of our Friends have uſed, than what the Servants of God in former Ages have left us in their Writings, upon the like occaſions.

They (Quakers) *have given me a Caſt of their Office*; *and thank them for their Love, I have taſted already of their* Scolding Civilities; *they have compared me to the* Scribes *and* Phariſees, *and have called me* **Brother in Iniquity with** Bugg, **a reſtleſs Incendiary, and guilty of Lying Accuſations; Dear Brother in Enmity with the Author of the** Snake, *&c.* P. 115.

If any of our Friends have done my Opponent any Kindneſs deſerving his Thanks, I am glad of it. He ſaith indeed, that he hath taſted of **their** *Scolding Civilities*; as a Proof, in the Margin is cited a Mſs. of one *Henry Pickworth*: Whether ſuch a Mſs. was ever ſent him, or no, I am uncertain; but admitting it was, how comes it to paſs, that *H. P.* is multiplied into **their** and **they**?

Can

Can **their** and **they** be properly attributed to a Single Perſon? If not, why is this *H. P.* doubled?

P. 115. He goes on, *They* (H. P.) *have compared me to the Scribes and Phariſees.*

As long as the *Rector* walks in their ſteps, and acts as they did, there is no great cauſe of Complaint, tho' a Parallel ſhould be drawn between him and them.

He ſubjoyns, *And have called me Brother in Iniquity with* Bugg.

Has he ſo? Doubtleſs he had very good Reaſons for joyning you two together.

His ſubſequent words are, *A Reſtleſs Adverſary.*

I can readily concur with my Friend herein.

He continues, *And guilty of Lying Accuſations.*

The Truth of this Aſſertion I have ſufficiently proved in the preceding Pages.

His following terms are, *Dear Brother in Enmity with the Author of the* Snake.

The Envy and Malice of my Opponent, and that of the *Snake*, are ſo evident, from their wreſting of our *Friends* Words, Partiality in Quotation, *&c.* that I ſee not any material Objection that can be urged againſt their being joyned together, as *Brethren in Enmity*; unleſs it be on a ſuppoſition, that it will be an undervaluing to the *Snake*, to have one placed in the ſame *Claſſis* with him, who hath borrowed a great part of what he hath ſaid out of his Writings: On this Conſideration, it may be no great Credit to the Author of the

Snake,

Snake, to have a *Plagiary* placed in the same rank with himself.

Now I publickly appear against them, I would gladly Compound for such kind and gentle Usage. P. 115.

He that reproves others for their *Scolding Civilities*, should not run into the same Error himself: Are not **vile Wretches, Blasphemers, Hereticks**, &c. harder Names, than *Brother in Iniquity with* Bugg, *a restless Incendiary, guilty of Lying Accusations*, &c? He seems to dislike these in our Friend, yet can use harsher himself: Would he entertain us with soft Words, he might expect the like Treatment from us. Nevertheless, in this I dare be positive, [illegible] severer Expressions he will not meet wit[illegible] my Reply, than what may be parallell'd with others in his own Writings.

He annexes, *However if they will but answer me fairly, and upon the square, Section by Section, I shall not much trouble my self about their hard Names.* P. 115.

Whether I have answered my Adversary *fairly and upon the square*, or no, is left to the Decision of the Judicious. But if a Reply to all his Sections will render it acceptable, therein I have taken particular care to oblige him: And let *J. S.* but duly consider the weight of my Arguments, and give them direct Answers; I shall not trouble my self about his Uncivil Language, with which he is too subject to entertain his Opponents.

His following words are, *And if they will not do this, it's plain that they are conscious of their own Guilt, and that their Principles cannot be defended.* P. 115.

If

If a neglect of answering the Rector, *Section by Section*, is an Argument of our Guilt, and that our Principles cannot be defended; then I conceive, that a full and ample Reply to all his Sections, is a Demonstration of our Innocency, and that our Principles may be defended: That this is done in the foregoing Pages, is undeniable.

P. 115, 116. *I shall not be so vain to say, that the World hath not heard of a great many of these matters before; yet I am pretty Confident the Quakers have not fairly answered them, nor I believe ever can.*

Had my Opponent had the vanity to say, that the World hath not heard of the greatest part of these Objections before, none that have been acquainted with this thread-bare Controversy would have believed him. Were these *new Discoveries*, which he pretends to have made, collected together, probably they would not fill one page of his Book. According to my thoughts, some of them have more exposed his Ignorance, than our falsly supposed Unsoundness in Principle: We had not doubted of his *Confidence*, had he been silent therein. We are Satisfied, that we have fairly answered what has been formerly objected against us, and doubt not, with Divine Assistance, to do the like for the future. There are a Set of People, who will not take an answer, but had rather have us in the wrong, than in the right; and say what one will, they'll continue to repeat certain Passages, without heeding our Explications of 'em: These we consider as weak, wilful, and impertinent Persons; consequently not deserving our Notice.

I have

I have not, to my knowledge, wronged them, either in Book, Citation, or Inference. P. 116.

'Tis poſſible, that my Antagoniſt hath not wronged us in *Book*; But if he ſhould affirm it a Thouſand times, that he hath not injured us in *Citation* and *Inference*, I cannot aſſent to it. What greater Injuſtice can be done a Writer in Citation, than to leave out the Cardinal terms in the middle of a ſentence, without any mark of a deficiency; to pare off certain terms, that go before or follow after a Paſſage, which would have evidently determined the ſenſe otherwiſe, than when clipped it ſeems to bear; or have altered any of the principal Words in the period objected againſt; or have made the Predicate of one Subject, the Predicate of another? Theſe things the Rector is proved guilty of. If theſe methods in Citation are allowable, then we are not wronged; but if ſuch like proceedings are not to be countenanced, then we are injured; and how theſe things could be done, without his knowledge, I cannot imagine.

Is that *inference* juſtly drawn, which apparently thwarts the Context, is oppoſite to the viſible intent and drift of the Author, and repugnant to his own Sayings in ſeveral other places of his Writings? That *J. S.* makes ſuch Inferences, may be ſeen from diverſe Pages in the preceding Diſcourſe.

It is only the Truth of the Chriſtian Religion, that I contend for. P. 116.

To appear in defence of the *Truth of the Chriſtian Religion*, is very commendable, againſt all its Oppoſers; but that this was the only

Motive of *J. S*'s Writings, I cannot believe: For had that been the ſole Object of his Thoughts, doubtleſs he would never have uſed ſuch indirect means to have accompliſhed it; becauſe the *Truth of the Chriſtian Religion* may eaſily be defended againſt the moſt Powerful Batteries of the acuteſt Sophiſter, without Partial Citations, Strained Inferences, *&c.*

P. 116. *I am in my Conſcience fully perſwaded, that where* Quakeriſm *gets footing, there the Doctrine of Chriſt and his Apoſtles loſes ground.*

In like manner I ſolemnly declare, That the contrary is my Belief; and *am in my Conſcience fully perſwaded*, that where our Principles are ſincerely embraced, there the Primitive Doctrine, Spirit and Life of Chriſt and his Apoſtles will flouriſh; and all Superſtition, Carnal Worſhip, Mercenary Miniſtry, and Perſecution will ceaſe.

A N

A N

Inſtructive and Invitatory POSTSCRIPT,

T O

John Stillingfleet's Honeſt Neighbours,

That may be Enquiring after Pure and Primitive Chriſtianity.

By Richard Claridge.

Friends and Countrymen!

THE *Author* of the *foregoing Vindication*, having fully Anſwered the falſe Charges of *Error*, *Hereſie* and *Blaſphemy*, which *J. S.* hath brought againſt us; and wip'd off that *Dirt*, which he, under Pretence of ſome *New Diſcoveries*, hath rak'd out of the *Channels* of formerly *Baffled Adverſaries*, and thrown upon the *Bleſſed Truth*, which the Lord, in this the Day of his *Glorious and Powerful Appearance*, hath, of his great Mercy in and through his Son Chriſt Jeſus, made a Remnant Living Witneſſes of; I feel a weighty Concern upon my Spirit, in the pure Openings of the Love of God, tenderly to Adviſe and Beſeech you, as ye Value the Honour of God, the Peace of your Con-

 ſciences,

ſciences, and the Eternal Welfare of your Immortal Souls, not to ſuffer your ſelves to be any longer impoſed upon, by the Artifices of the ſaid *J. S.* or any other Mercenary Teacher; who may Flatter you for certain By-Ends, while they Beſpatter *Truth*, and the *Faithful Profeſſors* of it, to Scare you, if poſſible, with Portentous Shapes and Terrible Miſrepreſentations, from Enquiring after the Things, which truly belong to your Everlaſting Peace and Happineſs: But to be perſwaded and prevailed with, by *one who ſeeks not Yours but You*, to hearken to the *Voice of the True Shepherd, Chriſt Jeſus, who is come to ſeek and to ſave that which is loſt*; and to ſit under his *Free and Heavenly Miniſtry*; whereby ye may come to ſee and know, not only your *Undone Condition in the Fall*, but alſo the *Sure and Certain Way and Means* of your Recovery and Deliverance thereout. For *I my ſelf* was ſometimes in a Dark and Unbelieving State, as Multitudes both of *Prieſts* and *People* are at this Day, till it pleaſed God to *Call me by his Grace, and Reveal his Son in me*; but now, having taſted of the great Redemption that comes by Jeſus Chriſt, and knowing that the Love of God is Univerſally Extended, 'tis the Labour and Travel of my Soul, that you and all the Children of Men may come to be Effectual Sharers therein, and be Actual Partakers of that Liberty, wherewith Chriſt alone makes free.

It is the Salvation of your precious and never-dying Souls, that lies weightily before me; for it pities me to ſee the People ſo miſerably deceived, through the *Craft or Blindneſs* of their

pretended

pretended Spiritual Guides; and in danger of *periſhing*, by the *Miſmanagement* of thoſe, call'd, *Ghoſtly Fathers*, to whoſe Conduct they are inſlav'd.

I am perſwaded, this *Application* will not be unwelcome and unacceptable to many, that are *Honeſt and Sincere-Hearted*; becauſe 'tis an *Addreſs* of Love to their Souls: But as for thoſe, who are otherwiſe-minded, they may poſſibly reject it with *Indignation*; and return *Contumely* and *Scorn*, for ſo *Chriſtian* and *Friendly an Overture*. However I have Peace and Satisfaction in what I do on this Behalf, and ſhall leave the Iſſue to the Lord; in *whoſe Hands are the Hearts of all Men*, and who will Turn the *Willing and Obedient*, and can Reſtrain the *Stubborn and Contradictious*.

'Tis no New or Strange thing to us, who are called *Quakers*, to be hardly dealt with by our Inveterate Adverſaries, to be *Defam'd*, *Reproach'd* and *Malign'd*; for ſo were the *Prophets* perſecuted, that were before us: So was *Chriſt* himſelf evil intreated by a Wicked and Adulterous Generation; Some ſaid, *He was a Samaritan, and had a Devil*, John 8. 48. others ſaid, *He was a Man Gluttonous, and a Wine-bibber, a Friend of Publicans and Sinners*, Mat. 11. 19. His Diſciples and Followers cannot look for better Treatment from Men of Perverſe Spirits, than he himſelf met with. *For the Diſciple is not above his Maſter, nor the Servant above his Lord. It is enough for the Diſciple, that he be as his Maſter, and the Servant as his Lord: If they have called the Maſter of the Houſe Beelzebub, how much more ſhall they call them of his Houſhold?* Mat. 10. 24, 25.

The Apoſtle *Paul* was traduced as an *Heretick*, Acts 24. 14. As *a Mad-man*, Acts 26. 24. *A Peſtilent Fellow, a Mover of Sedition among all the Jews throughout the World*, Acts 24. 5. *A Polluter of the Temple*, Acts 21. 28. *A Babbler, a Setter forth of ſtrange Gods*, and *a Broacher of new Doctrines*, Acts 17. 18, 19. *He* and *Silas*, as *Teachers of Unlawful Cuſtoms*, Acts 16. 21. and *Turners of the World upſide-down*, verſ. 6. So *Stephen* was accuſed of *ſpeaking blaſphemous Words againſt* Moſes, *and againſt God*; *againſt the Holy Place, and the Law*, Acts 6. 11, 13. And all this for their Teſtimony to *Truth*, and Love to the Souls of Men.

The *Primitive Chriſtians* were branded by their Enemies with Infamous and Abominable Things; that, 'They made Luſt a part of their 'Religion, Worſhipp'd the Head of an Aſs, 'and Ador'd a Man that was crucified for 'his Villanies, *Minutius Fœlix in Octavio.* That, 'they Sacrificed a Child in their Aſſemblies, 'and when they had eaten and devoured his 'Body, they committed Inceſt, *Tertull. Apol. c.* 7. That, 'they uſed the Suppers of *Thyeſtes*, 'and the Inceſtuous Carnal Copulation of *Oedi-* 'pus, *Euſeb. l.* 5. *c.* 1. Yea, that, 'Men, Wo- 'men, Children, Brothers, Siſters, People of all 'Ages, Conditions and Sexes, met together; 'and after they had Eaten and Drank to Exceſs, 'and the Heat of the Wine and Meats began 'to Kindle their Blood, and Provoke their 'Luſt; they ty'd a Dog to a Candleſtick, to 'whom they caſt a Morſel, which was ſo far 'out of his Reach, that in ſtriving to Leap at 'it, he overthew the Candleſtick, and put out

'the

'the Light. And thus having rid themſelves 'of the only Witneſs of their Infamous 'Actions, and taking Boldneſs from ſhameful 'Darkneſs, they confuſedly mix'd themſelves 'together, as it happen'd, *Minutius Felix*, ibid. *Tertull.* ubi ſupra.

Thus were the *Prophets*, *Chriſt* himſelf, the *Apoſtles* and *Primitive Chriſtians* miſrepreſented, ſlander'd and abuſed by their Malicious Enemies; and upon no other account, than for their Witneſſing to the *Truth*, and endeavouring the Converſion and Salvation of the Children of Men.

And ſo inrag'd were their Enemies againſt the *Primitive Chriſtians*, that in *Tertullian*'s Time, 'the very Name of *Chriſtian* was enough alone 'to make a Man Criminal, *Apol. c.* 44. The 'Hatred, *ſaith he*, wherewith this Name is 'purſued, ſo blinds the Minds of moſt, that 'notwithſtanding they cannot but otherwiſe give a Man a good Teſtimony; yet they 'make it Reproachful to have embraced this 'Religion. *One crys*, *Caius Sejus* is a Good 'Man, but that he is a Chriſtian: *Another ſays*, 'I admire that *Lucius*, a Wiſe Man, is ſuddenly 'become a Chriſtian, *Apol. c.* 3.

And as it was then, ſo it is now; If a Man or Woman Turn *Quaker*, as they phraſe it, a *Nickname* for a True and Real Chriſtian; how are they Wonder'd at, Derided and Reproach'd by the Looſe and Hypocritical Profeſſors of this Age! If they Renounce the Devil, and all his Works, the Pomps and Vanities of this wicked World, and all the Sinful Luſts of the Fleſh; if they cannot joyn with them in their Rioting and

Drunkenneſs, in their Swearing and Fighting, in their Pride and Wantonneſs, in their Games and Sports, in their Cruelty and Oppreſſion; nor Comply with the *Prieſts* in their Surplices and Ceremonies, in their Rubricks and Canons, in their Prayers and Preachings, in their Croſſes and Sacraments, in their Tithes and Offerings, and other their Humane Modes and Inſtitutions; but are concern'd in Conſcience towards God, and Faithfulneſs to their own Souls, to Withdraw and Separate themſelves from Sin and Falſe Worſhip; tho' they are never ſo Sound in the Faith of our Lord Jeſus Chriſt, never ſo Orthodox in Doctrine, never ſo Vertuous in Life, Juſt, Sober, and Peaceable in Converſation; what Outcries are preſently raiſed againſt them, by many of the *Prieſts* of this Generation!

But tho' this Sort of Uſage fall out to be our Portion, and we may be reckon'd as *the Filth* and *Off ſcouring of all things*; yet we rejoyce in Reproaches, and are glad, that we are counted Worthy to ſuffer ſhame for the ſake of Chriſt. *Rejoyce*, ſaith the Apoſtle *Peter*, *in as much as ye are Partakers of Chriſt's ſufferings; that when his Glory ſhall be revealed, ye may be glad alſo with exceeding Joy. If ye be reproached for the Name of Chriſt, happy are ye; for the Spirit of Glory and of God reſteth upon you: On their Part he is evil ſpoken of, but on your Part he is Glorified*, 1 Pet. 4. 13, 14.

And tho' we write *Apologies* and *Defences* in behalf of our Principles and Practices, when a neceſſity is laid upon us, for the Clearing of Truth and Stopping the Mouths of Gainſayers, and therein uſe ſometimes a Sharpneſs of Expreſſion;

preſſion ; yet 'tis in the Language of *Truth* and *Soberneſs*, and our Adverſaries may ſee, if they do not wilfully ſhut their Eyes, that our Oppoſition is not againſt their Perſons, which we Love ; but againſt their Errors, which we are Convinc'd of, and therefore Cannot comply with, but muſt Detect and Refute them.

And for the further Satisfaction of all Unbyaſs'd and Unprejudic'd Perſons, who may be Inquiſitive to know the Reaſons of this and other of our *Vindications* ; they may be aſſur'd, that we do not Oppoſe, to uſe the Words of Judge *Hale* in his *Nature of True Religion*, p. 19. " out of a Frowardneſs or Peeviſhneſs of Mind ; " or out of Pride, or a Spirit of Oppoſition ; " but in the Sincerity and Simplicity of *our* " Hearts, and out of a Tenderneſs for the " Honour of God: For the Chriſtian Religion is quite another thing, than what ſome Men make it, who dreſs it up with Humane Traditions and Inventions, and then preſs it upon the Conſciences of Men, as the Faith and Worſhip of our Lord Jeſus Chriſt. But bleſſed be the Name of the Lord for ever, who hath opened our Eyes with the *Light of his holy Spirit*, we ſee through this Paint and Artifice of Bold and Cunning Obtruders. For the *Vail* being *taken off in Chriſt*, we ſee Religion in its *Native Plainneſs*, *Simplicity* and *Purity*, and have ſeparated from *it* the Additions and Superſtructions of Men.

We do believe, that, *God is a Spirit, and they that Worſhip him, muſt Worſhip him in Spirit and in Truth*, John 4. 24. *For the Father ſeeketh ſuch to Worſhip him*, verſ. 23. But *in vain they do*

do Worſhim him, *teaching for Doctrines the Commandments of Men*, Mat. 15. 9. That *Chriſt Jeſus*, who was and is *truly God*, and *truly Man*, in Wonderful and Inſeparable Union, is the *only Foundation* and *Object* of our Faith and Hope. *Neither is there Salvation in any other: For there is none other Name under Heaven given among*, or in Men, *whereby*, or in which, *we muſt be ſaved*, Acts 4. 12. ἐν ἀνθρώποις, ἐν ᾧ That *He is the Mediator of the New Teſtament*, Heb. 9. 15. *The only Mediator between God and Man, the Man Chriſt Jeſus*, 1 Tim. 2. 5. That *the Spirit of Truth*, which he promiſed to ſend, and doth proceed from the Father, is come, and teſtifieth of Chriſt; ſee *John* 15. 26. That *there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt: and theſe Three are One*, 1 John 5. 7. That, *Chriſt died for all*, 2 Cor. 5. 14, 15. *Gave himſelf a Ranſom for all*, 1 Tim. 2. 6. *Taſted Death for every Man*, Heb. 2. 9. *Is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World*, 1 John 2. 2. For *as by the Offence of One, Judgment came upon All Men to Condemnation: Even ſo by the Righteouſneſs of One*, [Jeſus Chriſt] *the Free Gift came upon All Men unto Juſtification of Life*, Rom. 5. 18.

Now as the Death of Chriſt is Univerſally Extended; ſo in order to fit and prepare Men for the receiving and applying the Saving Benefits thereof unto themſelves, *The Manifeſtation of the Spirit is given to Every Man to profit withal*, 1 Cor. 12. 7. *I am come*, ſaith Chriſt, *a Light into the World, that whoſoever believeth in me, ſhould not abide in Darkneſs*,

John

John 12. 46. *The Grace of God that bringeth Salvation, hath appeared unto all Men*, Tit. 2. 11. And as Men mind and attend unto the *Light*, *Spirit* and *Grace* of Christ in their own Hearts; so it will first discover to them their Sins, and their utter Inability to save themselves therefrom, by Vertue of any Strength, Power, or Free-will of their own; and then shew them, *in*, *by*, and *from* whom alone Strength and Salvation are to be had, *namely*, Jesus Christ; *Who was delivered for our Offences, and was raised again for our Justification*, Rom. 4. 25. For without his *Light* to Enlighten, and his *Spirit* and *Grace* to Teach and Inable; Men can neither Know Christ *Effectually*, nor Believe in him *Savingly*; notwithstanding the Universal Extent of his *Sufferings*, *Death* and *Resurrection*.

From hence therefore it is, that we Direct Men to the *Light*, *Spirit*, and *Grace* of Christ in their Hearts, according to the Testimonies of Christ and his Apostles: Because unless Christ be Believed in, and Obey'd in his *Inward Appearance*; all that Men may know of Him *Outwardly*, by the *Scriptures*, will avail them little in the Great Concern of their Salvation. For tho' the *Holy Scriptures*, *given by Divine Inspiration*, are to be preferr'd to all other Writings extant in the World; yet they cannot give Men *Repentance towards God, and Faith towards our Lord Jesus Christ*; they cannot *Quicken the Dead in Sins and Trespasses*; they are *Witnesses* and *Declarations* of these things, not *Efficient Causes* thereof; Christ alone is the Author and Giver of them; and if ever Men

expect

expect to have them, they must come unto him for them. So that tho' we have an High and Honourable Esteem for the *Holy Scriptures*; yea, a more Sensible Value for them, since our Believing in the *Light*, than we had before; because our Understandings are open'd thereby in the Knowledge of them, and they open'd to our Understandings; so that they remain no longer a *Sealed Book* to us, with respect to the Things, that *Absolutely* belong to our Everlasting Peace: Yet still they are but *Scriptures*, that is, *Writings* of the *Truth*; they are not *Christ*, the *Truth*; and therefore, notwithstanding we do firmly Believe whatsoever they testifie concerning *God*, *Christ*, *the Holy Spirit*, *Repentance*, *Faith*, *Justification*, *Forgiveness of Sins*, *the Immortality of the Soul*, *the Resurrection of the Just and Unjust*, *Heaven and Hell*, *Eternal Rewards and Punishments*; yet that we may *Effectually* and *Savingly* know, every one for our selves, that *God is our Father*, *Christ our Saviour*, *the Holy Spirit our Teacher*, *Sanctifier and Preserver*; that *we are Members of Christ's Mystical Body*, and *Heirs of the Kingdom of Heaven*, we must come further than bare *Outward Historical Faith and Knowledge*, (which a *Natural Man* in his *Natural State* may have) viz. *to the Inward Experimental Work and Testimony of the Spirit of Adoption*, *whereby we can cry*, *Abba*, *Father*. *For 'tis the Spirit it self*, *that gives us our saving Evidence*, *by witnessing with our Spirit*, *that we are the Children of God*; see *Rom.* 8. 15, 16.

The Christian Religion consists not of *Elementary Types*, *Figures* and *Shadows*, of *Carnal Rites* and *Ceremonial Observations*, after the *Rudiments*

of

of this World; but 'tis a Religion of *Life* and *Subſtance*, and ſtands in the *Demonſtration of the Spirit and Power of God*; not in the *Speculations* and *Wiſdom* of Man. It teaches us to *Love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as our ſelves*, Luke 10. 27. *To deny Ungodlineſs and Worldly Luſts, and to live Soberly, Righteouſly and Godly in this preſent World: Looking for that bleſſed Hope, and the glorious Appearing of the Great God, and our Saviour Jeſus Chriſt. Who gave himſelf for us, that he might redeem us from all Iniquity, and purifie unto himſelf a peculiar People, zealous of good Works.* Tit 2. 12, 13, 14.

'The only acceptable Offering to God, *ſaith an ancient Apologiſt for the Chriſtian Religion*, 'is a Good Mind, a Pure Heart, and Sincere 'Conſcience. So that he who Lives Innocent-'ly, prays acceptably to God; he that Deals 'Juſtly, preſents him with an Offering of a 'ſweet Savour; he that abſtains from Fraud, 'propitiates him; he that reſcues a Man from 'Danger, kills the fatteſt Victim. Theſe are 'our Sacrifices; theſe are our Myſteries. So 'that with us, the more Righteous any Man 'is, the more Religious we eſteem him. *Minutius Felix* in *Octavio*.

'The Holy Majeſty of God, ſaith *Lactantius*, 'deſires nothing elſe of Man, but Innocence; 'and he that offers him that, is a Devout and 'Pious Sacrificer, *Inſtitut. l. 6. c. 1.* 'The Re-'ligion which is from Heaven, conſiſteth not 'of Corruptible Things, but of the Vertues of 'the Mind, whoſe Original is above. This is

'the

'the True Worſhip, wherein the Mind of the 'Worſhipper preſents it ſelf an Immaculate 'Sacrifice to God, *Idem. c.* 2.

'He, ſaith *Auguſtin*, is a true Chriſtian, who 'ſhews Mercy unto all, is not moved by the 'Affronts of any, feels the Sorrows of ano-'ther, as tho' they were his own, whoſe Ta-'ble is known to the Poor, who is Inglorious 'in the ſight of Men, that he may have Glory 'before God and his Angels; and deſpiſeth 'Earthly Things, that he may have the En-'joyment of Heavenly. *De Vita Chriſtiana.*

'The Chriſtian Religion, ſaith *Grotius*, teach-'eth, That as God is a *moſt pure Spirit*; ſo is 'he to be Worſhipped with *Pureneſs of Mind 'and Spirit.*——The Profeſſors thereof are not 'to *Circumciſe the Fleſh*, but their *Carnal Luſts 'and Deſires.*——The chief Point of this Re-'ligion lies in a Pious Confidence, by which, 'being compoſed to a faithful Obedience, we 'rely wholly upon God, and ſtedfaſtly believe 'the performance of his Promiſes. Whence 'there ariſes a good Hope, and a true Love 'both of God, and our Neighbours: Which 'makes us obey his Precepts, not in a baſe 'ſervile Manner, for Fear of Puniſhment; but 'that we may pleaſe and have him, out of 'his great Goodneſs, our Father and Rewarder. 'Moreover, we are taught to Pray, not for 'Riches or Honours, or ſuch things, as many 'times do hurt to thoſe, that wiſh much for 'them: But firſt and chiefly, that which tends 'to God's Glory; then for our ſelves, ſo much 'of theſe Periſhing Things, as Nature need-'eth; leaving the reſt to Divine Providence:

'And

'And ſatisfying our ſelves, that all ſhall be 'well, which way ſoever things go. But for 'Eternal Things, it teacheth us to Pray with 'the moſt earneſt Deſire, *viz.* for Pardon of 'our Sins paſt, and the Aſſiſtance of God's 'Spirit in time to come; whereby, being 'ſtrengthened againſt all Terrors and Allure-'ments, we may conſtantly perſevere in an 'Holy Courſe of Life. This is the Worſhip 'of God in the Chriſtian Religion; than 'which, nothing can be invented more Wor-'thy of God. *De Veritate Rel. Chriſt. lib.* 2. *Sect.* 11. *Edit. Amſtelodami*, 1680.

This is *Pure and Undefiled Religion*, which Chriſt and his Apoſtles taught; and which the Primitive Believers Profeſſed and Practiſed, and found Peace and Reſt in to their Immortal Souls. And to this it is, that I earneſtly Invite you in the dear Love of God, as it was in its primordial Beauty; before *Antichriſt* appeared, and the *Apoſtaſie* came in, with Numerous Additions, Various Heterodox Opinions, and Sundry Modes of Superſtitious Worſhip, which have been Set up, Maintained and Impoſed, with Unchriſtian Fierceneſs and Rigor, under the Specious Title of Chriſtianity; yet having little in it, beſides the Bare Name.

My End and Deſign in this Addreſs, is not to Proſelyte you to a *Sect or Party*, or to any *Humane Inventions and Traditions*; but to Beſeech you to Receive and Embrace the *Bleſſed Truth*, which is *One*, and was before any *Sects* or

or *Parties*, *Diviſions* or *Subdiviſions* were: Or, which is the ſame in effect, to Turn to that of God in your ſelves, the *Light* and *Spirit of Chriſt*, and to *Believe* and *Walk in it*, *that ye may be Children of the Light*, and *Inheritors among them*, *that are Sanctified by Faith in Chriſt Jeſus.*

This will be your *Comfort* in *Life*, your *Hope* at *Death*, and after *Death* your *Crown* of *Rejoycing* for Ever and Ever.

I. *The*

I. *The Judgment of Judge* Hale *concerning the* Quakers, *and their* Doctrines *and* Practices.

'Take away *Some Singularities*, the Men are as other 'Men; Some indeed very Sober, Honeſt, Juſt and 'Plain-Hearted Men, and Sound in *Moſt*, if not *All* the 'Important Doctrines and Practices of Chriſtianity. See his Book intituled, *The Judgment of the late* Lord Chief Juſtice, Sir Matthew Hale, *Of the Nature of True Religion*, p. 15. Printed 1684.

II. *The Confeſſion of a* Nameleſs Author *touching the* Quakers, *their* Principle *and* Converſation.

'I have diligently look'd into the Controverſy, that is 'between our *Brethren* and the *Quakers*, not with a Parti-'al or Captious, but with a Single and Indifferent Eye; 'and I do not find, that the *Quakers* are either Guilty 'of thoſe Real Errors, that are laid to their Charge; 'or, that thoſe, which our *Brethren* ſuppoſe to be *Errors* 'in them, are Errors at all, but are rather Glorious 'Goſpel Truths. See *The Letter from a Clergy-Man in the Country, to a Clergy-Man in the City, Containing Free Thoughts about the Controverſy, between ſome Miniſters of the Church of England, and the Quakers, with Seaſonable Advice to his Brethren, to ſtudy Peace and Moderation*, P. 5. Printed 1701.

Again, 'The *Quakers*, which ſome call *Hereticks* and '*Blaſphemers*, but ſtill *want Proof* for theſe Odious Epi-'thets, are *Sound* and *Orthodox Livers*; yea, they not only 'Outſtrip us in *Real Piety and Vertue*, but in *Faith and* '*Principle* too; and for my part, I do believe, they are 'the People, whom God hath raiſed up in this Dreggy 'Age of the World, to Refine it, and Reſtore fall'n

'Christianity to it's Primitive State of Perfection and 'Innocency; p. 10.

Ibid. 'The Sober and Peaceable *Quakers*; An Honest 'and Conscientious People.

Again, 'Their Principle is Pure and Holy, and 'their Conversation generally such, as becomes the 'Gospel of Christ. p. 11.

III. *Dr.* John Edward's *Testimony concerning the* Quakers, *their* Sobriety, Gravity, *&c.*

'The *Quakers* are very Strict and Precise in their 'Looks, Garb, Speeches, Behaviour, above other Per-'sons, and make great shew of Sobriety and Self-denial. 'Whilst they talk much of a *Light Within them*, they do 'not neglect the Outward Lustre and Shining of their 'Lives. Whilst *Men and Women of other Perswasions* '(to their Shame be it spoken) are given too much to 'a Vain Affecting of Fashions, to Pride of Apparel, to 'Lightness, Wantonness and Luxury, things hugely un-'becoming their Holy Profession, *those Persons* in the 'mean time abstain from the Sins of the Time, and 'declare against the Vanities of the Age. I have read 'some of their Books (as *Barclay*'s &c.) with great de-'light, wherein they Exhort to Self-denial, abandoning 'of Carnal Pleasures, Worldly Lusts and Vanities, and 'all Excess; and this with great Warmth and Zeal, and 'in Pathetick and Choice Words. They Excellently 'represent Temperance, Charity, Gravity, Humility, 'and other Moral Accomplishments. They worthily 'Extol a Virtuous Life, and fall into some Noble Rap-'tures and Heights, whilst they are doing so: In a Word, 'They seem to Preach Nothing, but a Divine Life and 'Heaven. See his *Free Discourse concerning Truth and Errors, especially in Matters of Religion*, p. 128, 129. Printed 1701.

IV. Some

IV. *Some Passages quoted out of the forementioned Book of Judge* Hale.

1. *Concerning the* Episcopal Clergy.

'AS to the *Pope's Supremacy*, they Disdain it; but if you acknowledge not *Episcopal Government*; if you *Swear not Canonical Obedience* to your *Ordinary*, if you Submit not to the *Liturgy*, and *Ceremonies*, and *Vestments*, and *Musick* used in the Church, you are at Best a *Schismatick*. p. 28.

'If they see a Man, Otherwise of *Orthodox Principles*, of a *Pious* and *Religious Life*, yet if Scrupling *Some Points* of *Ecclesiastical Government*, tho' Peaceable, they will Esteem him little better than a *Heathen* or *Publican*, a *Schismatick*, *Heretick*, and what not; On the other side, if they see a Man of great Fervour in Asserting the *Ecclesiastical Government*, Observant of *External Ceremonies*, tho' otherwise of a *Loose and Dissolute Life*; yet they will be ready to applaud him with the Stile of a *Son of the Church*, and upon that Account overlook the Miscarriage of his Life, as if the Essence and Life of Christian Religion lay in the bare Asserting of the best Form of Ecclesiastical Government, p. 11.

2. *Concerning some of those Motives, that excite them to maintain their Humane Institutions.*

1. 'Observing that certain Modes and Forms, and the Rigorous Observations of them, are the common Road for *attaining Preferments*, or *Favours* of *Great Persons*, upon that Account *they* Exercise a Marvellous Fervour of Mind for them, and a Vigorous Opposition of all, that come not up to them in every *Punctilio*, that they may thereby be taken notice of, and imploy'd as useful, and fit, and Vigorous Assertors and Instruments for this purpose.

2. Many

2. 'Many times *Gain* and *Profit* is the End and Design 'of many Practices and Positions appendicated to Chri- 'ſtian Religion, as is before obſerved in the *Romiſh* 'Church; and it is eaſily obſervable, that *Intereſt*, *Pro-* 'ſit, and *Temporal Advantage*, have a ſtrong Byaſs upon 'Mens Affections, and are dearer to them, than THE 'TRUTH of Religion, and carry Men more Vigorouſly 'in their Upholding and Maintenance, than Religion it 'ſelf doth: And becauſe the *Pretence* of *Zeal* for Reli- 'gion carries a fair Plauſibility with all Men, therefore 'thoſe very things, that are but *Engines* of *Gain* and '*Profit*, are Chriſtened with the Specious Name of Re- 'ligion.

'It was the Making of Silver Shrines for *Diana*, the 'Art whereby the Artificers got their Living, that made 'the Outcry, *Great is Diana of the Epheſians.* p. 19, 20. Thus far Judge *Hale.*

The precited Paſſages being worthy of Obſervation, I have faithfully tranſcribed them, not only for your Benefit, but alſo for the common Good of all thoſe, who lie under the Burden of *Epiſcopal Innovations* and *Impoſitions.*

R. C.

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